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## OCCULT SCIENCE AND OCCULT WISDOM.

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He who sees the Supreme Lord dwelling alike in all beings, the Imperishable in things that perish, sees indeed.—*Bhagavad Gita*, xiii. 27.

Ever since public attention was called by H. P. Blavatsky to a reasonable consideration of things spiritual and occult, there have developed two classes of investigators. One consists of the "few," to whom she dedicated her "Book of the Golden Precepts," containing those rules which should not only be known to every student of occultism, but which should be practised by every one who enters that field, in order to gain power to attain the kingdom of light and to realize the nature of the Eternal One as being distinct from phenomena produced (alike in the visible and the invisible world) by the power and will within the essence of that One. These few are those in whom there has been developed that higher kind of spiritual intelligence which, as Sankaracharya says, is the first requisite in attaining true knowledge, and which consists in the power to discriminate between the enduring and the non-enduring; i. e., between the eternal and the phenomenal in our own nature as well as in the rest of creation. This spiritual intelligence is the light that emanates from the divine nature in man—the Buddhi Manas, or spiritual understanding—and is not to be confounded with the earth-born natural intellectuality, or the power by which ignorant man reasons and draws inferences by observation, comparison, and logic, and which deals merely with the phe-

nomenal aspect of things, knowing nothing of God. Neither is it to be confounded with astral sight, for the things to be seen on the astral plane are only phenomena, not the reality itself; they, like phenomena on the physical plane, are merely symbols of the action of powers that spring from the fountain of truth.

The other class of investigators is the "many," who are incapable of realizing the omnipresence of the divine essence and the unity of the cause of all being—who see only the phenomenal aspect of things, be it on the physical or on the astral plane. They are those in whom spiritual intelligence is absent or insufficiently developed, and whose predominant principle in psychic constitution is the arguing intellect, having no true knowledge, but limping along the path of truth on the crutches of objective observation and inference. This class of people, by tearing to pieces the one eternal truth, attempts to analyze and classify universals and to pigeon-hole the indivisible within the compartments of their system. This kind of occultism, even when dealing with the phenomena of the astral plane, is nothing but materialism transferred from the visible to the invisible realm of nature. It is that kind of occult science which deals with the phenomena of the astral planes without any recognition of the reality: while occult wisdom is the recognition of the Real, from which all these phenomena proceed.

The material scientist deals with the physical phenomena in this visible world as if each phenomenon were something real, existing for itself and being essentially different from the rest. The materially-minded student of occult science deals in the same way with the phenomena on the astral plane. Both of these mental types forget that all *things* are only symbols of truth, not independent realities; and that the apparent distinctions we see are not essential differences, but are caused only by the different aspects under which the one truth becomes manifested. Thus, for instance, whether we accept as the most comprehensive the twofold division of the constitu-

tion of man—as an immortal being, bound to a mortal form—or the old threefold classification of spirit, soul, and body, or the sevenfold division adopted by H. P. Blavatsky, or the division into ten principles (rediscovered by some modern students of occult science), we find that neither of these divisions is absolutely true as it stands, but that each of them is relatively true to the aspect we take of it. All of these divisions and aspects could not exist if the unknown quantity—the unity, the man himself, to whom they refer—had no existence; neither are they anything different from the man himself: they are the aspects in which he appears.

Thus, regarded from the material point of view, each number stands separately for itself. There is the 1, the 2, the 3, etc.; they have nothing to do with one another, the 1 being rather the least valuable of them. But occult wisdom sees in the 1 a manifestation of the 0, in which all numbers are contained. All the rest of the numbers grow out of the indivisible unit, and are one in essence. The 1 always remains unchanged; but the rest of the numbers that grow out of it develop themselves according to a certain law of harmony that was recognized, among others, by the old Pythagoreans. $1+2+3+4+7=10$ (including the sacred 7). The "Secret Doctrine" says (vol. i., p. 259): "The entire system of the kabalistic numerals is based on the divine Septenary hanging from the Triad, thus forming the Decad and its permutations, 7, 5, 4, and 3, which finally all merge into the One itself, an endless and boundless circle."*

The one is not two, but it may appear as two; and then, behind these two appearances, there is still the real one, which constitutes with them the Triad. It is the non-recognition of the eternal one within the transitory two that renders "occult

* The Deity manifests itself through the ten Sephiroth, which are its radiating witnesses. The Deity is like the sea from which outflows a stream called Wisdom, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth. . . . For ten equal seven: the Duad contains four Unities and three Binaries.—*The Zohar.*

science," dealing with the phenomena of the astral plane, as fallible and vulgar as material science (so called) dealing with the objects of the physical plane. We cannot realize the occult value of any number unless we recognize the value of the *one* hidden therein. Thus the unmanifested 1 becomes 3 when it manifests itself, and the 3 becomes perfect by the presence of the 1 which constitutes it 4; while the 4 (the symbol of truth) and the 3 (the symbol of form) constitute the sacred seven within the material ten. The one is all; the nought is nothing. The one is the reality; the nought is the realm of phenomena, which becomes of value only if added to the one. But if we put the nought before the one, or disregard the one entirely, the realm of phenomena will be as nought, and a science of nature without the recognition of truth (God), whether it belongs to the astral or to the physical plane, will be only an illusion. It refers only to the illusive aspect of truth, and is not founded upon the recognition of the eternal reality.

All science based upon the recognition of divine truth is sacred; while a science based only upon appearances is illusive. The human intellect deals with that which belongs to the intellectual plane. The astral plane is open for man's developed astral sight; but only the spirit of God in men can grasp spiritual truths. Only that which is holy and divine in man can realize the mysteries of the holy spirit pervading the universe. The way to study true occult science, therefore, is to become holy, and thus to obtain occult wisdom. If we attain that height by union with the higher Self, we may look down upon the various planes of phenomena and judge them according to their true value. The recognition of the One in All is the first step in the study of that superior science called occult—because it belongs to the higher Self, not to the mortal part of man. Only after we have found the real Self will the veil that hides truth be lifted and error disappear.

To become holy and spiritual means to become unselfish and to rise above the plane of matter; to throw away greed,

envy, ambition, and jealousy, and to grow out of that consciousness of self that belongs to the body into that state of consciousness that belongs to the Divine. The Master is in us and around us, and the more room we make for him in our hearts the more will his presence and power abide with us. In this way we become one with the Master, and he becomes one with us. The incarnation of the divine Self in us is not accomplished at the time when we enter this world; it continues through life as we progress along the path of wisdom, and, if hindered, it may not be accomplished at all. For the purpose of enabling this power to take substance and form in us and to become manifest in our own nature, it is necessary that the delusion of self with all its outgrowths should be conquered, so that wisdom may enter the heart and the mental horizon be expanded. This is not accomplished by pious dreaming, nor by going out of ourselves and wandering through the astral planes; but by remaining firmly within the centre of our own divine consciousness and nourishing there the fire of unselfish love, until it grow into the flame of knowledge whose light and power will radiate to the most distant stars.

This is the way to " white magic," which was followed by the true Rosicrucians. The other way is the one followed by those of whom H. P. Blavatsky said that their highest conceivable perfection is the gratification of scientific curiosity. The path of those bound down to earth by the delusion of self is the path of delusion, and the result of their investigation of occult matters without any realization of truth leads to endless delusion, insanity, sickness, or to the development of " black magic " conditions, which are a curse to every one. For this reason, not only H. P. Blavatsky but all true occultists have always been opposed to the teaching of occult secrets to the masses; and especially have they excluded the mob of vulgar scientists, in whom animal intellectuality and scepticism have been excessively developed at the expense of spirituality and true faithfulness. Yet, not only have they invited every lover of truth to enter the sanctuary of knowl-

edge, but one of the Masters expresses himself to this effect (I quote from memory): "Oh, for one unselfish person to co-operate with us in our work for humanity! All our knowledge of the past, present, and future would be insufficient to remunerate him."*

Since those words were written, some have appeared who have shown by their works that they loved truth for its own sake, and who seem qualified to receive instruction in regard to the lost mysteries of the past. It is said that a school for the teachings of those mysteries is soon to be opened. The question naturally arises, What qualification will be required for entrance? The answer seems quite near. Not only in every occult lodge, but in everything, he who wishes to succeed must possess the faculty of grasping the spirit of the thing he wishes to understand. Thus, only those who are able to penetrate into its spirit are true followers of their religion; the others are merely church-goers. It is the same with science. The scientist capable of grasping the spirit of science is a genius, an artist, and an inventor; the others are readers of books—imitators, without power to do their own thinking. They are worshippers of opinions and authorities, but enemies of the truth.

In a theosophical or occult association there is no exception to this rule. Those able to realize the principle on which their society is founded will cling to it; those who are only blind followers of leading personalities will drop off as soon as their superficial faith in such persons is shaken. The true followers know the kernel; the false followers see only the outer shell. He who undeservedly enters the sanctuary of the temple of wisdom need not be requested to withdraw; he will leave of his own free will, because he will find nothing therein to hold or attract him. But he who belongs to the temple will never be able to leave it, because he is himself that temple, finding all the mysteries of the sanctuary within himself.

* Letters to Mr. Sinnett and A. Hume: "Theosophist," 1882.

Truth always comes uppermost, because it is one and eternal. Its presence is sufficient to conquer evil. When light dawns, the darkness vanishes. Evil has within itself the elements of its own destruction. Never has the truth appeared in the world, and manifested itself in form, without that form being misunderstood, misrepresented, prostituted openly in the market-place, made to do menial service for its professed teachers, persecuted, and even crucified. Whenever it assumed the shape of religion, it became the servant of parson and priest. Whenever it assumed the shape of the sciences, it became the slave of pretenders and quacks. The truth brings freedom and joy; but its misunderstanding binds the chains of ignorance still stronger by adding intolerance, prejudice, and self-conceit. Even the real teachers of truth are understood only by a few of their immediate followers; by others their teachings are misrepresented. Only those capable of recognizing the truth will worship it: those who see only its external form will soon return to the adoration of the golden calf of self.

The object of this article is to warn the meddlesome, who, without being ripe for it, attempt to drag down the holy science of occultism into the mire of vulgarity and personal greed. To such, instead of the rock of salvation, it shall be the quicksand of destruction. We do not wish to discourage the study of occult science, but we do wish to guard against the invasion of a new epidemic of that sickly mysticism and spiritism which, as a moral plague, destroy the manhood of men and the purity of women, making of them irresponsible mediums and causing in the end the terrible loss of individuality. To those few whose souls have grown great by the power of their love for humanity; whose minds have become expanded by the action of the light of truth; whose hearts are filled with goodness; whose presence has been a blessing to all—and to all that are capable of entering the kingdom of truth and of being taught by its light—to them we say, "God speed."

# THE KINGDOM OF HEAVEN:

## *A STUDY IN COMPARATIVE RELIGION.*

BY CHARLES JOHNSTON, M.R.A.S.

The kingdom of heaven is like unto a grain of mustard seed.—*Matthew* xiii. 31.

This Self of mine, in the heart within, is smaller than a grain of rice, or a grain of mustard seed.—*Chhandogya Upanishad*, iii. 14, 3.

Whenever the earliest monuments of Christianity are handled, we must bear in mind two principles that have been laid down by one of the wisest critics of the New Testament writings. The first is that these records, and especially the four Gospels, are pre-eminently Oriental, with all the Oriental lavishness of imagery and richness of color; the second, that we must learn to discriminate between the thought of Jesus himself and that of his historians. Remembering that in every case we have Christ's sayings and teachings at second hand, we can tell only with the greatest difficulty, after exercising the finest judgment and the most delicate critical sense, how much they were tinged by the minds through which they passed before being recorded.

We shall keep both these principles in mind in the present attempt to define precisely what Jesus meant by the kingdom of heaven and the kingdom of God. The first of these expressions is peculiar to the first Gospel; the second is used by the synoptics—Matthew, Mark, and Luke—and once by the fourth Gospel, which, however, records none of the parables of the kingdom, while these are, for the most part, common to the other three. The two expressions are used synonymously, occurring indifferently in versions of the same parable, as re-

corded in the different Gospels; and we may very well take them both to represent whatever expression Jesus used in the current Semitic dialect—some phrase like "the realm of the Divine," or "the sovereignty of the Celestial." In trying to discover the thought, we must hold rather to the image than the words.

Jesus was a poet—incomparably the most poetic of the world's great teachers. He declared himself that he taught wholly by parable; that is, by vivid stories and picturesque images or fables—each of which is a perfect poem, so admirable in form that the wear and tear of ages could find no loose or superfluous word to abrade or remove. The parables have the verbal unity of proverbs, which live for ages in popular memory and pass unchanged from one generation to the next. The advantage in durability that such vivid word-pictures and highly-colored concrete images possess is immense; but they possess a great disadvantage in the extreme difficulty of unravelling their precise spiritual meaning; that is, their immediate bearing in the world of formless and nameless moral forces.

In this work of interpretation we are hindered at every turn by the traditional meanings, which have grown up largely in the atmosphere of sectarian dispute, whose purpose was to show that the parables must refer to some already accepted doctrine; whereas, the true course would have been a sincere endeavor to divine their meaning quite independently and wholly without preconceived ideas. To follow the true course we must lift the parables altogether out of the field of theological controversy, and study them in themselves, with whatever light we can gain from our knowledge of the moral and mental tendencies of the race from which we have received them; from the thought and language of the time, and from the universal workings of the human mind. The best criticism constantly tries to do this; but there is one method of elucidation that has not yet been adequately used; namely, comparison with the same thoughts and

words in other Eastern religions, and especially in those which we know best—the religions of ancient India.

It must be remembered that many of the teachings and even the phrases of Jesus had been used before his day by other sages; and although the special expression with which we are dealing, " the kingdom of heaven," seems peculiar to the Galilean Teacher, yet many of the images used in the parables of " the kingdom " are the common property of all religions. Occurring also in other scriptures with precise definitions, they may lend us invaluable aid in interpretation.

We may begin by setting aside certain usages of these expressions that were evidently borrowed by Jesus from the common language of his time, and that do not, therefore, convey individual teaching; for instance, the oft-repeated words, " The kingdom of heaven is at hand; " or, to translate literally: The kingdom of the heavens has drawn near. The first Gospel shows clearly that this was a rallying cry of John the Baptist—as representative of the popular idea that the Messiah should shortly appear among the Jews to establish an earthly sovereignty. We may set aside this meaning, not only because it is incompatible with many of the parables of the kingdom, but because it is expressly negatived by a very remarkable passage, the idea of which may be rendered thus: "The kingdom of God comes not with outward manifestation; nor will they say, See, it is here; or, See, it is there. For, look; the kingdom of God is inwardly in you, within you." (See Luke xvii. 20, 21.)

This gives a valuable clew that may be applied to the parables, taking first those that have close parallels in other scriptures. Thus we have the simile (Matt. xiii. 31, 32): " The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which, indeed, is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Putting aside the obvious fact that the seed meant must be that of some tree with an

astringent flavor, and not really mustard, we may compare the following passages of the Upanishads:

" This Self of mine, in the heart within, is smaller than a grain of rice, or a grain of barley, or a grain of mustard seed, or a grain of millet, or a grain of millet's kernel; this Self of mine, in the heart within, is greater than the earth, greater than the air, greater than heaven, greater than these worlds " (Chhandogya Upanishad, iii. 14, 3). Here we have at once the image of the grain of mustard seed, and the antithesis between smallness and greatness—" the least of all seeds " and " the greatest of trees," or " greater than heaven and earth." The figure of " the tree " occurs very often in the Upanishads, as, for instance, in the teaching of King Death: " Rooted above, and with branches downward, is that immemorial Tree; that, verily, is the shining; that is the eternal; that, verily, they call the immortal " (Katha Upanishad, ii. 3, 1).

It is evident that Jesus refers to the same living reality as the Upanishads: the Divine Power, which is the same whether we call it the highest Self, or, with Paul, " the new man, the Lord from heaven," which first becomes manifest in the heart of man as a dim point of light, the first faint whisper of spiritual reality: and then, gradually growing, it fills more and more of our lives, at last absorbing the lower self altogether and ushering us into the real world—the world of the Everlasting.

So we readily see the perfect fitness and beauty of the image: the small seed first apparent in the heart, gradually growing to be greater than all trees—greater than earth, greater than heaven. This birth in us of the higher Self, the realm of the divine, is a growth from above, downward: the immemorial tree of life, rooted above, with branches below; and " whoever tastes the fruit of it shall never die." It should be noted that the tree of life stands, in the Bible, once at the very beginning and again at the very end; thus typifying the whole life-cycle, the wanderings of the soul from its first exile to its regeneration and return.

Again, there is a very striking relation between the parable of the kingdom of the heavens likened to a treasure hid in a field, and this passage of the Upanishads: "And just as a treasure of gold, hid in a field, is passed by, over and over again, by those who know not its place and find it not; even so, verily, all these beings enter day by day into the world of the Eternal and know it not. This, verily, is the Self in the heart" (Chhandogya Upanishad, viii. 6, 3). The oft-repeated phrase of the Upanishads, "the world of the Eternal," is probably our closest parallel to the expression of Jesus, "the kingdom of heaven;" and we need only his added words, already quoted, "the kingdom of the Eternal is within you," to make us certain that Jesus, too, is speaking of the real inward Self.

We find also a very close parallel to the parable of the kingdom of heaven as a pearl of great price, to possess which the merchant sold all that he had. This same setting of the Self against all outward possessions occurs so often in the Upanishads, at the moment of the great choice, that we are led to believe that some ceremony representing it had a place in the rites of initiation and rebirth. Thus we find Death, as the Tempter, afterward to become Initiator, offering Nachiketas the good things of this world in exchange for the teaching of the Self:

"Whatever desires are hard to gain in the mortal world, ask all these desires according to thy will. These beauties, with their chariots and lutes—not such as these are to be gained by men. Choose sons and grandsons of a hundred years; choose much cattle and elephants and gold and horses." Nachiketas answers: "What perishing mortal here below, after approaching the unfading immortals, knowing and understanding, would take delight in the joys of beauty and pleasure, or in length of days? But, Death, this that they doubt of—what is in the Great Beyond—tell us that! For this wish that enters into the Secret, Nachiketas chooses no other wish than this." Death communicates the teaching, com-

mending the choice of Nachiketas thus: "Thou, Nachiketas, thinking on dear and dearly loved desires, hast passed them by. Nor hast thou followed that path of riches wherein many men sink."

Here, again, we have the most striking resemblance to the words of Jesus: How hard is it for them that trust in riches to enter into the Kingdom of God! And the story of the young man that had great possessions finds a perfect prototype in the words of the Upanishad just quoted: "The Beyond shines not toward the child deluded, led away by the lust of possessions. Thinking this is the world, and there is no other, he falls again and again under the power of Death" (Katha Upanishad, i. 2, 6).

Speaking clearly, and without parables, we may put the matter thus: The lower self, in its weakness and exile, terrified by the burden of life and the spectre of the vast outward world, seeks to build a refuge and barrier against the tyranny of mutability, by storing outward things against necessities to come. The greater the terror of the lower self, the more passionate will be this desire of possession, which is indeed a desire for safety. So long as this craving for outward supports and defences lasts, it is quite impossible for the personal self to find its true place of refuge, its real centre of support, in the higher Self, which rests, self-poised and self-sufficing, in the great life of the Divine. Freedom from reliance on possessions is essential before there can be any reliance on the Divine—our own real Selves, which are immortal and omnipotent. "Blessed are the poor, for theirs is the kingdom of heaven;" "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven:" "rich" meaning those that trust in riches—the very idea of an outward, material refuge, which we have expressed.

There is a group of parables completing the teachings of the Kingdom, which describe a king and his servants, or a prince with his court, or a master with his laborers; the same idea being cast in many forms, each time with great beauty of

color and poetic vividness and propriety. Here again we are on familiar ground. " Just as a sovereign orders those whom he has set in authority, saying, ' Be ye rulers over these villages and these villages,' thus verily this Life disposes the lesser lives, in this direction and in that" (Prashna Upanishad, iii. 4). Here, as elsewhere in the Upanishads, the Life is the higher Self and its vesture. We find Jesus, speaking in the same way for the supreme Self, repeating, " I am the Life."

We may note, in passing, that this same Upanishad gives a missing part of the parable of the grain of mustard seed, in these words: " Just as, beloved, the birds of the air come together to a tree to rest, so indeed all this comes to rest in the higher Self." We have also another version of the parable of the King: " Just as a sovereign, setting out on a great journey, should mount a chariot or a ship, so also thou art reconciled to the Self by these teachings of wisdom; thou art full of power and wealth; thou hast heard the wisdom, and the teaching has been declared to thee; whither, then, wilt thou go, on reaching liberation? " (Brhadaranyaka Upanishad, iv. 2, 1).

Again and again the words, " The world of the Eternal is the King," are repeated in the same Upanishad; and the great Self is everywhere called the King, the lord of the world, the mighty. To make the likeness perfect, we are taught that he who would enter the world of the Eternal must become as a little child.

We have not yet by any means exhausted the matter, or shed on the teaching of " the kingdom " the full light that the more ancient sacred records may give; yet we have gone far enough to prove that the teaching of the Gospels and the Upanishads is one and the same. The kingdom of heaven is the world of the Eternal—the supreme Self of all beings. Even the very words and images in both authorities are identical, though belonging to different lands and tongues, and separated by hundreds, perhaps thousands, of years.

We are far from suggesting any borrowing or imitation on the part of the later Teacher of Galilee. It is as natural for

seers to find the same images for the truths of the Divine as it is for poets of love to compare the beloved to the beauty of a rose or the purity of the stars. Whatever difference there is depends on the differing genius of language, and not on any unlikeness of vision; so that where Jesus says: The Kingdom of the Heavens is within you, the Upanishads say, with piercing insight: The world of the Eternal is inwardly in yourselves; nay, the Eternal is your very Self. In this light we may find a truer meaning, very different from that of tradition, for the mystical prayer, "Thy kingdom come:" Let the veil be raised, for the manifesting of the real Self—the immortal.

# PLATO ON IMMORTALITY.

BY WILLIAM T. JAMES.

Chief among the dialogues of Plato is the " Phædo, or the Immortality of the Soul." While it is ostensibly a discourse between Socrates and four of his friends, who had come, on the day of his execution, to pay a last visit to him in prison, yet the translator says in his preface that Plato, who wrote it, also " largely developed it and made Socrates in this manner the mouthpiece of his own teaching, is not to be doubted; but it is equally certain that he faithfully represents both the opinions and the methods of his master."

Socrates was born in the year 468 B. C., and in middle life had become a noted character in Athens. Presumably a sculptor by trade, as was his father, he either abandoned or neglected this occupation for the more congenial one of a public teacher. Wherever he happened to be was his school, and whosoever would listen was his pupil. His favorite disciple, however, was Plato, to whom he was much attached, and who lived to transcend his master and to commit to writing all the learning he had derived from him. Socrates left behind but an example and a memory; whereas Plato, dying in 347 B. C., in his eighty-second year, bequeathed to posterity a series of literary works unsurpassed for profundity by any of the ancients.

That Plato believed in—if he did not have a positive knowledge of—the immortality of the soul is substantiated by the unequivocal statements which he puts into the mouth of Socrates. That he professed a knowledge of post-mortem states, the ultimate consummation of human existence, and the means to hasten or retard it, also that he held the doctrine

of metempsychosis (or, rather, reincarnation), is evident from his arguments.

Philosophy, he says, is a preparation for death—so that, dying, the soul of the true philosopher may abstract itself from the carnal desires and entangling illusions of the body and go unto the gods (Nirvana), whence it need never return to be again encumbered with a body, which in the average man prevents a proper apperception of spiritual things. But if a man does not love philosophy (or the wisdom of righteousness) for its own sake; if he lives to gratify sensuous desires and becomes a slave to his body; if he does not find in his spiritual nature an all-sufficient solace under every privation and affliction; if, in brief, he is of the earth earthy—then he cannot wholly dissociate himself at death from the ties that necessitate rebirth. He cannot ascend unto the gods and be as they; but after a long sojourn in Hades he must return into a physical body to outwork the effects of causes generated in his last earthly existence.

Referring to what takes place at death, he says: "Is it anything else than the separation of the soul from the body? And is not this to die—for the body to be apart by itself, separated from the soul, and for the soul to subsist apart by itself, separated from the body? Is death anything else than this?" He then propounds the question whether a philosopher should be concerned about pleasures, food, and raiment, except to use them as necessities, or whether he should not rather be occupied with his soul, so as to be quit of all physical claims upon it when he dies. He says the body is an impediment in the search for truth, since the senses are not to be relied on for accurate perception, and that the higher faculties of the soul can act better without than with the body. Therefore, to retire within one's self, for spiritual contemplation, is enjoined. He cites in proof of this the abstract qualities of justice, beauty, and goodness, which may be apprehended only by reflection, not by the senses, and reasons that a person who should approach truth by pure reflection alone is the

one most likely to find it: from which he concludes that one who thus dwells on spiritual things purifies himself, and will, when he dies, go to and become that to which he here aspires. Hence, the true philosopher welcomes death as a deliverance from bondage.

"Such, then," concludes Socrates, "is the defence I make; for that I, on good grounds, do not repine or grieve at leaving you and my masters here, being persuaded that there, no less than here, I shall meet with good masters and friends. But to the multitude this is incredible." But Cebes, who admits all else thus far, is not yet convinced that the soul is more than a mere breath, to be dispersed at death, and confesses that "this probably needs no little persuasion and proof—that the soul of a man who dies exists and possesses activity and intelligence." Whereupon Socrates returns to the discussion whether or not the souls of the dead exist in Hades, and replies:

> "This is an ancient saying, which we now call to mind, that souls departing hence exist there and return hither again, and are produced from the dead. And if this be so (that the living are produced again from the dead), can there be any other consequence than that our souls are there? For surely they could not be produced again if they did not exist; and this would be a sufficient proof that these things are so, if it should in reality be evident that the living are produced from no other source than the dead. But, if this is not the case, there will be need of other arguments."

This, he claims, must not be considered only with respect to men, but also regarding all animals and plants—everything subject to generation. He then bids Cebes consider whether contraries are not produced from contraries, as the greater from the smaller, better from worse, waking from sleeping, and vice versa. This granted, he demonstrates by logical deduction, through a series of subtly propounded questions, that death being the contrary of life, these two states are produced from each other in alternate succession, thus establishing the double fact of immortality through the process of reincarnation. "From the dead, then, O Cebes," he ex-

claims, triumphantly, "living things and living men are produced. Our souls, therefore, exist in Hades." As a further proof, he points out what would be the result if it were otherwise:

> "If one class of things were not constantly given back in the place of another, revolving as it were in a circle, but generation were direct from one thing alone into its opposite, and did not turn round again to the other, or retrace its course, do you know that all things would at length have the same form, be in the same state, and cease to be produced? . . . It is by no means difficult to understand what I mean. If, for instance, there should be such a thing as falling asleep, but no reciprocal waking again produced from a state of sleep, you know that at length all things would show the fable of Endymion to be a jest, and it would be thought nothing at all of, because everything else would be in the same state as he, namely, asleep. And if all things were mingled together, but never separated, the doctrine of Anaxagoras would soon be verified—'all things would be together.' Likewise, my dear Cebes, if all things that partake of life should die, and after they are dead should remain in this state of death, . . . would it not necessarily follow that at length all things should be dead, and nothing alive? For if living beings are produced from other things, and living beings die, what could prevent their being all absorbed in death?"

Cebes is constrained to assent to this, and refers to the connection between this conclusion and the doctrine that Socrates so frequently advanced—that learning is nothing else than reminiscence, which could not be unless the soul had had a previous existence. Simmias calls for proof of this, and is drawn on, assenting to this and that, until he is prepared for some metaphysical hair-splitting which shows the acuteness of his preceptor's finesse. The substance of the argument is that we reason by association; that is, one thought suggests another, and an idea suggests that with which it is most intimately associated and with which it may be compared to determine its qualities. Thus we refer every idea back to an anterior concept of the abstract qualities of perfection, equality, justice, goodness, beauty, etc., before we finally adjudicate upon its resemblance to the thing with which it is compared. The fact that we had, on first seeing

equal things, a concept of what constitutes equality, and were able to decide when one thing equals another, proves, according to the argument, that the doctrine of reminiscence is true, because we had already acquired the power of discrimination, due to the concept of abstract equality in a former state of existence, " in which we must have had a knowledge of equality itself—what it is." Simmias, however, is not yet sure that this knowledge of equality and other abstract principles is not obtained at birth, which is the occasion of further disquisition, wherein Socrates argues that if these principles of equality, goodness, beauty, and every such essence really exist, and we refer all things to them as having a prior existence, so also our souls existed before we were born, to have learned of them.

Having demonstrated that the soul existed before birth, it yet remained to be proved that it will continue to exist after death. He then proceeds to show how this has already been logically sustained, but promises to go more fully into the matter, seeing that they are " afraid, like children, lest on the soul's departure from the body the winds should blow it away and disperse it, especially," as he adds, facetiously, if they " should happen to die in a violent storm." He then inquires into the nature of the soul. Things capable of dispersion are of a composite nature, constantly changing, and never twice in the same state. The soul, being an unmixed essence, cannot be resolved into elements or dissipated; it is immutable and indestructible—therefore immortal. It is something above and beyond the transitory; it rules the body, and is of a divine nature. The body is dissolved, but the soul is indissoluble. It is of itself pure, and, if unpolluted by the body, goes to its native sphere; but if it leaves the body polluted and impure, it will, thus contaminated, be weighed down by the attractions of earth and be drawn again into the visible world and be earth-bound. If wickedness be persistently practised, it may eventually retrogress into the animal kingdom.

The manner in which the soul may be affected by the body is explained thus:

"Because each pleasure and pain, having a nail as it were, nails the soul to the body, fastens it to it, and causes it to become corporeal, deeming those things to be true whatever the body asserts to be so. For, in consequence of its forming the same opinions with the body, and delighting in the same things, it is compelled, I think, to possess similar manners and to be similarly nourished, so that it can never pass into Hades in a pure state, but must ever depart polluted by the body, and so quickly falls again into another body and grows up as if it were sown, and consequently is deprived of all association with that which is divine, pure, and uniform."

After a long silence, in which Cebes and Simmias converse aside, Socrates asks their opinion on what has been said, and, perceiving they still doubt, urges them to state any objections they may have against what has been advanced. Simmias, thus encouraged, compares the soul to harmony, which, when the lyre from which it is produced is broken, ceases to exist, and argues from this the extinction of the soul. Cebes, on the other hand, admits that it has been demonstrated that the soul existed before it entered the body, but cannot see that it has been clearly proved that the soul exists after death. Nor does he admit the objection of Simmias that the soul is not stronger and more durable than the body, as the comparison of the lyre and its melody would imply. This seems to place him in a dilemma, since when a man dies, his body, the weaker part, still exists for a time, whereas the soul, the more durable, ought also to be preserved during this period at least. From this he extricates himself by the simile of the weaver, who, having died, is erroneously claimed still to exist by the fact that the garment woven and worn by him is yet intact, whereas this is but one of his many garments, all of which save this last one the weaver has survived. He argues, therefore, that the soul may weave for itself and wear out many bodies, and yet ultimately perish, like the weaver and his last garment, before its last body.

Socrates counsels them to take heed lest the deductions

from false and untenable premises appear to upset those of sound reasoning from a position judiciously established. He then proceeds to show that there is no correspondence between harmony, as related to the lyre, and the soul, as related to the body. In the first place, the lyre existed before its music, whereas the soul has been proved to have existed before the body, and is, therefore, a more permanent thing. Moreover, it is not produced from the body, as is the harmony from the lyre. And, to make the alleged analogy still more inapposite, whereas harmony is a composition of sounds, wholly dependent for their qualities on that from which they are produced, the soul is not a mere combination of emotions produced by the body and subservient thereto, but acts independently and contrary to it, often dominating it. The soul is, therefore, something more than the result of the fusion of the parts compacted together in the body, since it asserts itself in opposition to the tendencies and desires thereof.

Simmias being silenced, it is now the turn of Cebes to be confuted. This is no easy matter, for to prove the immortality of the soul involves the discussion of " the whole question of generation and corruption." The argument that follows is a masterpiece of mathematical analysis and subtle discrimination. The premises granted, deductions laboriously evolved from propositions based upon a series of intricately elaborated antecedents inevitably lead to the one conclusion at which Socrates himself arrives. And the premises are by no means preposterous; indeed, they form part of the teachings of a certain school of esotericists, which, emanating from the East, has lately gained numerous adherents in every centre of civilization in the Western world. The premises are:

(1) That there is a certain abstract beauty, and goodness, and magnitude, and so of all other things.

(2) That things that are beautiful, or good, or great, or by whatever other quality they may be distinguished, are so by reason of their partaking of these abstract prototypes of beauty, goodness, magnitude, etc.

The propositions derived by deduction and argument from these premises are:

(1) That two contrary states cannot exist in the same thing at the same time.

(2) That, moreover, such things as are not contrary to each other, and yet always possess contraries, do not admit an idea that is contrary to the idea that exists in themselves.

While these abstract prototypes of the various qualities of things are not defined in the dialogue, what is meant is undoubtedly this: If we go back to first principles—as we must, in order to know a thing intrinsically—we shall find that there are certain abstract (or ideal) types of all the qualities associated with the manifestation of things. The school to which reference has been made, and with which Plato, as an occultist, is said to have been identified, would understand from this that in "Mahat" (defined as Divine Ideation; the Mind of the Cosmos; the Fount of all thoughts and ideas) there exist certain concepts or noumena—ideas so perfectly, definitely, and palpably formed as to be permanent entities—that correspond to the perfect ideal of their imperfect representations in what we regard as the real, i. e., things in manifestation on the material plane. To these ideal qualities we refer all our concepts of a thing in comparing it with another. We say a thing is good or bad, beautiful or ugly, right or wrong, etc., in proportion as it approximates in goodness, beauty, or correctness to our concepts of these perfect ideals.

As to the propositions, it is not an easy matter to condense the argument into a mere digest without omitting many of the graduated stages by which their reasonableness and cogency are shown; on the other hand, a bald repetition of it in full would be both tedious and difficult to follow. In the following, as in the original summary, much is left to the reader's discernment:

Though certain states or qualities may be succeeded by their antitheses, two contrary qualities cannot co-exist in the same thing. A thing can be good at one time and bad at

another; but it cannot be both bad and good simultaneously. As it partakes of a quality, the opposite withdraws. Things that are not contrary to one another, and yet always possess contraries, do not admit an idea that is contrary to the idea that exists in themselves. For example, the numbers 2 and 3 are not contraries; yet the number 3, being "odd," carries with it the idea that is contrary to that of "even" in the number 2: therefore, the number 3 can never admit the idea of "even." This being so, the demonstration is in this form:

(1) Since two contrary states cannot exist in the same thing at the same time, it follows that life and death cannot co-exist in the same organism. One must give place to the other.

(2) Since wherever the soul is there is life, though the soul of itself is not contrary to anything, yet it contains within itself the idea of life, which is contrary to death, and so can never admit death, because that which is alive is so by reason of its partaking of the abstract principle of life, which is unchangeable, and which has been admitted in the argument to be synonymous with soul—therefore, the soul is immortal; for it cannot co-exist with death, and so must depart on the approach of its contrary.

This exposition is, at best, still a puzzle. To try to make it plain seems futile; yet such problems are useful as grindstones whereon to whet our wits. When Plato fails in his ulterior object of conviction, it is less the fault of his logic than of the student who fails to grasp that which lies beyond his reach.

After Socrates has further elucidated the fact that the soul is also imperishable, he imparts to the visitors his opinions concerning the earth and its several states of substance, together with the living beings peculiar to each; and the time draws near when he must drink the hemlock and die. The debate brought to an end, they inquire how they shall bury him, to which he replies, with a humor wholly incompatible with a fear of his impending doom:

"Just as you please, if only you can catch me, and I do not escape from you. . . . I cannot persuade Crito, my friends, that I am that Socrates who is now conversing with you, and who methodizes each part of the discourse; but he thinks that I am he whom he will shortly behold dead, and asks how he should bury me. But that which I some time since argued at length—that when I have drunk the poison I shall no longer remain with you, but shall depart to some happy state of the blessed—I seem to have urged in vain, though I meant at the same time to console both you and myself. Be ye, then, my sureties to Crito in an obligation contrary to that which he made to the judges; for he undertook that I should remain. But do you be sureties that when I die I shall not remain, but shall depart, that Crito may more easily bear it, and, when he sees my body either burnt or buried, may not be afflicted for me as if I suffered some dreadful thing, nor say at my interment that *Socrates* is laid out, or is carried out, or is buried."

We should not lose sight of the fact that Plato is writing with mental reservation—how much we cannot tell. He is said to have been an initiate in the mysteries concerning the occult side of nature, and as such possessed a fund of knowledge intrusted only to a select few. The very obscurity with which much of his meaning is veiled might lead one to suppose that he could if he dared have spoken plainer. Socrates died for his belief, and it is to be inferred that Plato, as a matter of prudence, would not make public more than the people were ready to receive or the authorities would allow to be disseminated. What he does not say he frequently implies, or affords a clew to its deeper meaning; and what he does say explicitly in no wise differs from what one should expect from the source whence he derived his peculiar lore. To read Plato aright, one must be more or less a Plato; and to realize those things that transcend the faculties normal to the average man, one must attain unto them by growth and spiritual illumination. Plato and his teachings are all we can discover them to be—to the individual, this and no more.

# THE VOICE OF PSYCHIC FORCE.

BY SHELBY MUMAUGH, M.D.

"What care I for the limbs, the thews, the sinews of a man? Give me the spirit, Master Shallow."

When the universality of the laws of being is once recognized, a philosophic foundation will be laid for the anatomy of mind, which has been regarded largely as a superstructure with towering pinnacles of vague and chimerical speculation. Mind is a great law of nature the world over—not a kingdom of individual faculties. Every being is subject to the influences of, and is animated and controlled by, this universal essence. Nature is instructed by it in the production of genera and species.

A view of mind taken with the camera of the metaphysician discloses many interesting features. Whenever properly exercised, common sense deduced from the same general experience always leads to the same general final decision. In every corner of this strange world, the basis of the human mental edifice is the same. As a matter of course, a variety of opinion arises from the wide differences in the broad range of common experience, with different degrees of knowledge. For this reason the nature, number, and order of ideas—idealization—cannot be the same in any two individuals. The underlying basis of mind, then, is given alike to all men, who differ only in degree of mental development. The principles do not conform to the individual possessing them or possessed by them, but are fixed in all persons.

The materials of the body, including those that compose

the organ of the mind, are in a state of constant change. The brain of to-day is not the brain of yesterday, and probably there is not a molecule left which belonged to the brain of five years ago. Yet amid all these changes the mind preserves its identity. The similarity of experiences common to the human family, as well as the mode of its evolution, makes sure for us those models in the mind that are requisite for our general welfare. The grand means by which a logical interchange of ideas takes place allows us the noble privilege of carrying to a common end unlike opinions on a given question. In this way we are permitted to live in harmony with mankind and with nature as a whole.

This is not an abstract subject, without any practical bearing. It is rapidly becoming an exact science, with established principles of mind and matter as well as admitted truths for its groundwork. Certain concrete facts are known concerning these powerful, immutable laws of our mental nature. A general knowledge of the wondrous and subtle principles which control our acts and from which our intelligence emanates is of the highest importance, well worthy the consideration of the searcher for truth in any realm. A careful study of the manifestations of these marvellous laws is the most exalted part of the physician's duty. Herein exists the essence that holds the mind or the body in magic thraldom. Let every physician give this branch of the healing art the philosophic and scientific attention its importance demands. It is the uppermost subject in the scientific world, and no investigator in medical science can afford to pass it unnoticed.

The universality of mind is a more philosophic and correct plan of study than the belief in a separate individuality of mind, uncontrolled by any general laws, or believing that every mental faculty or operation is one by itself. Herein lies the magic pass-key that will unlock the door of explanation to every avenue of mental or intellectual life. We are no longer left in awful mystery, but—as in the rotations and

revolutions of the planets, the ebb and flow of the tides, the causes of light and heat, and the phenomena of electricity and magnetism—here an abundance of relative proof has lifted the shades of darkness and allowed the brilliant rays of psychological philosophy freely to enter.

Mental force, like various phenomena of the natural world, is beyond the reach of sensation, and can only be appreciated by effects. The cause and its nature remain hidden. In seeking to penetrate the most stupendous miracle of the creation—the coming of life, with all its mysteries, and the dawn of mentality—we reach the extreme limit of finite thought, and, indeed, become lost in the bottomless quagmire of hypothetical speculation. Here and there, throughout the universe, we find the cause obscured, the effect alone being known. The same causes that brought the frail tenement we inhabit into existence on the material plane are sure to be continued beyond the sombre chamber of death, and to become restored with all their vitality in the general lap of nature, where they are again subject to possible conditions. Nothing has ever ceased to exist that has ever been formed. A change of elements is called "death;" yet annihilation of mind or matter is as impossible as anything in nature. The products of creation cannot be destroyed. The separation of organic bodies into their constituent elements is the dissolution known as death; yet these elementary particles unite with other structures and new formations result.

> "Still from the tomb the voice of nature cries;
> Even in our ashes live their wonted fires."

Regarded philosophically, the change called death—which pervades alike the animal, vegetable, and mineral kingdoms—is disarmed of most of its terrors. Sublime is the passage of the disembodied spirit through the valley of death—the transition of a soul from one state of being to another. Unknown and perhaps unknowable are the experiences of the

traveller; yet in the awful sublimity of this subject there is a mysterious charm to which the individual of feeling cannot be insensible.

No reason is furnished by science why life should exist or why death should occur. A physiologist, seeing for the first time an organic structure in health, would not conceive the thought or explanation of death. There is an inherent law of nature which stamps death in legible characters on its every feature. Since the time of creation, the globe we inhabit has been undergoing a series of organic changes. The ancient palaces and temples of Greece and Rome, associated with the mighty genius of antiquity, have with few exceptions passed away. Like that beautiful emblem of death, the flower, everything buds into life and then expires. Decay is a law of nature.

Man has always been seeking for agerasia, or eternal youth; but the disunion of soul and body will forever be a certainty.

> "Like a clock worn out with eating Time,
> The wheels of weary life at last stand still."

The philosophy of psychology is an inductive science, which allows us by deductions from observed phenomena to look into ourselves and discover humanity and personality to a gratifying degree. While this is a truism, yet intuition, reason, and reflection have not enabled man entirely to know himself or fully to sound his own nature. Most natural phenomena can be explained by peculiar modes of elementary combination. This is not true, however, of mind, which possesses self-consciousness, egoism, and the power of reflecting upon itself and its own actions. Mind does not depend upon matter for its activity. Its force is unstimulated and always active. Actions are its physical expression. Mentality is a force in nature that wills to think and acts in thought. Organism is the vehicle of this action, not its originator. The laws of matter do not limit the operations of mind. If life is a

science, the complete independence of mind from body is a verity.

It is true that mental manifestations are modified by certain conditions of organization of the brain, the allotted instrument of the mind. Stahl attempted to prove that atoms, in acting and reacting upon one another, obey a mind because of an inherent mental force which, according to his theory, every atom possesses. Beyond doubt the operations of matter upon matter that take place during thought processes are controlled by mind, but its residence in such atoms is not philosophical. The latest ideas entertained incline to demonstrate the existence of a general ethereal medium, which is the sphere of action of all the imponderables. The creation of the antecedents of mind is if possible more wonderful than the workings of mind itself, and must impress us with that veneration and profound awe which become us as created beings, gifted with power thus far to comprehend such wonders.

The true mind, or subjective intelligence, is capable of inherently comprehending many laws of nature. The laws of the harmony of sound are independent of objective education. In a true artist, the harmony of colors is an innate attribute of subjective being. There is a power that, during sleep, enables one to measure time and awaken at a certain appointed hour. More than the word " coincidence " is required to explain why the same ideas occur so frequently to twins, even when miles apart and without any objective means of communication.

Through the psychic phenomena manifested by infant prodigies the curiously fascinating and subtle forces of human nature rise to the surface. Metaphysical philosophy rests on a high plane, and promises rich results through the glory of possible achievements in occultism. Zerah Colburn never ceases to be a wonder. Those marvellous arithmetical feats in which this six-fingered Vermont prodigy answered, with unvarying correctness, questions to which no known rules applied, thus disclosing unsuspected mathematical prin-

ciples, took place under the operations of natural law, not in opposition to it. Many instances could be cited showing that wonderful first principles exist without special training of mind, without a high degree of intellect, and without mental qualities capable of much objective education. In fact it is the invariable rule that a mind endowed by intuition with extraordinary faculties will wither with objective instruction.

The five senses are not the only avenues of knowledge. Hidden natural laws certainly exist, and are an indigenous part of all individuals as well as certain prodigies. Divine scientific methods have implanted laws in the universe with which we are as yet unfamiliar. The established principles of organized knowledge are bringing forth evidences of an intelligence largely free from anatomical relations and not dependent upon the healthy condition of the cerebrum for its power of manifestation—an intelligence that allows man to go beyond the most exalted part of his material being and to soar high above the potentialities of his corporeal organs. Modern psychology is not entirely speculative. The last word in mental philosophy has not yet been said.

Certain fundamentals of truth furnish proof after proof of the universality of mind. Philosophers of old accepted the theory that psychic wave-currents pervade the great body of air surrounding the globe. Attraction and repulsion act according to a psychic law which envelopes the personality. By this law are beings attracted or repelled, rather than by the glance of the eye or by physical characteristics. The mind invariably exercises its nobler faculties in an occult way.

In the field of consciousness, a large part of mental activity goes on outside the limits of objective sensation. Unconscious workings of the brain are guided and controlled by phases of mind beyond the sense plane; in fact, mind works more clearly and successfully when left entirely to itself, in an automatic state, than when the brain is forced. This is proved by numerous instances in which a person will go to sleep with the mind unduly exercised because of inability to solve

some difficult problem, but will awaken with the solution clear and plain to his mental view. Cases are related in which persons have risen and in sleep unconsciously worked out (on slate or paper) problems that they had vainly tried to solve while awake.

Does this knowledge come by way of the recognized organs of sense? The influence that is taken in and given out by those united in interest for a common purpose extends far beyond the boundary marked by sensory impressions. Comfortably settled conclusions of systematic knowledge are being disturbed by the preponderance of established truths for supersensuous perception, which until recently was disputed and denied by science. An overwhelming mass of evidence establishes the truth of mental perception in other ways than by means of the ordinary human media of exchange, and is pressing science to join with common belief in favor of knowledge that transcends and is separate from sense knowledge. That more exalted part of being which is capable of such perception is so delicate and profound that its highest possibilities remain to be made actualities.

Hidden occult functions are certainly performed by the human mind in the economy of nature; indeed, it is possible that such powers exist even lower in the animal scale. How did the ant learn that, by eating a certain portion from a particular spot on one side of a grain of corn, she would prevent it from taking root and growing when buried in her hill? Did experience teach the beaver masonry, the bee chemistry, or the spider architecture? In what way did the raven learn that throwing pebbles into a hollow tree, where she espied water, would cause it to rise until at last she would be enabled to quench her thirst?

There is a science outside inorganic nature, and a higher science exists beyond organic nature. Mind is related to natural forces, and is a field not only for philosophic speculation but for exact knowledge. Already it is correlated with other forces, and psychology has fairly entered the ranks of progres-

sive science. That infinite gulf which seemed so long to separate impassably biology from psychology has just been crossed by modern science. What was before inlaid is now embossed, and here at last we touch the highest phenomena—where organized knowledge is identified with speculative philosophy in subject matter and largely in method.

# POLITICAL EQUALITY.

BY E. JENNIE H. RICHARDSON.

If we look at Political Equality, and its varied phases of influence and position in the line of our progressive civilization, and, so far as we may, cast its horoscope, we must begin by coming reverently to Nature, and, as little children, read from her primers. Through all our attaining we have not graduated from first lessons. Some of the fundamental principles that govern the universe are scientific news to many who are within its system of law, harmony, and truth.

Conscientious or intuitive comprehension, penetrating the material universe, pronounces it reflection or shadow of the intellectual or spiritual. To rightly understand our growth into political equality, and its significance to mankind, we must go back to the beginning. To look into the laws that govern all growth or progress—all maturing of Divine purpose—requires mental lenses; to philosophize upon eras of history requires spiritual understanding; to embrace the meaning of the present and comprehend its future significance requires communion with the Creative Thought.

These first lessons are read in the reflection of the real; that is, in the material. The creative power, the life principle at work from the first, is both masculine and feminine, and comes to us by direct inheritance from the Divine. This idea was emphasized by our progenitors before the introduction of letters. In their infantile efforts they used symbols as the transmitters of thought, to express their conception of Deity and their relation to Him. The shaping of religious faith, as the idea was adapted to developing intellect, is traced from Phallic worship, through the Father and mother of Jesus, in

the Godhead, into our present conception of masculine and feminine principle—or character in our Providence. The Greeks, unexcelled in art, through myth and sculpture have acknowledged the law of masculinity and femininity in Nature. All races and nations, from the earliest, have, in characteristic endeavor, perpetuated like conclusions of an Isis and Osiris.

In Nature, the sun kisses the earth into productive warmth and life, resulting in improved and increased numbers of specific plants and seed-germs. This poetry of life, to which all romance is a prelude, is but a "broken vase," except through the passionate linking of affinities. Strip this of all but physical meaning, after the manner of Schopenhauer, and it still remains the material reflection of the intellectual and spiritual union whose product is a new instrument, possessed of life and receiving its magnetic currents from the Source of life, the Heart of Nature. Without the positive or the negative, there could not be the perfect natural connection with Life, the electric centre. This illustrates one cause of so much futile effort—thought given to the world to die early.

That which comes direct from the Source lives. Love is generative and regenerative. The spirit of self-giving is the Christ spirit. Through it God gives himself. We have given up our childish ideas of a personal God, and have found him in ourselves, in plants, in every rock and atom. We have learned that color and sound, so closely allied in their influence upon us, are but vibrations. When we realize that, as are ripples of sound upon the air, so are the vibrations of thought upon the invisible ether, we know that harmonizing and uniting different qualities of thought will increase the force of waves upon the measureless thought-sea of which we are a part. If, then, we are one with God; if Life, Love, and all these vibrations of thought unite in motion, which is the atonement (at-one-ment), will not ripples grow into billows and bursting waves, all obedient to the law of progress—another name for evolution? Where, then, is the limit to the God power—to our own

power, if possibilities be realized? Is it not as boundless as what we call space?

For best work, we must not separate elements that naturally combine. We want the masculine force offered by association in undertakings. It is creative—the sun's force. Man, the microcosm, follows the Macrocosm. The same generative electric force which we glean from the sunshine, we obtain in qualified form from association. The most perfect physical life is that derived from all sources. The physical, which is the shadow or likeness of the mental or spiritual, shows the mind to be most powerful. Our brothers, for effective work, require the spirit they might assimilate through our sympathy. The union of these creative forces has shown itself in historic records; and undertakings have partaken of the spirit of civilization in proportion to the degree of woman's influence.

We gather from the world's registry that civilization, whose mountain-peaks have been descried in different parts of the globe, has moved in cycles. What is the meaning of the almost tropical growth of knowledge and its conditions in America to-day? Is it that the magnetic connections of all civilizations, centring and multiplying themselves here, render possible vibrations of thought that may be likened to God's spirit moving upon the face of the waters, and so connecting with the All Wisdom as to give to this people light of understanding heretofore unequalled? Has it occurred to you that civilization, in adjusting itself, might centre upon ground of Atlantean enlightenment? And what must be the accumulative power of thought, of which we are a part, if we but develop the ability to utilize its illumination?

The distinctive characteristics of this unprecedented nearness to the Great Wisdom—this period of enlightenment we are entering—are humanitarian. That which distinguishes the victories of our era is that they are spiritual triumphs. When we in unison breathe a petition for a share in all work that can be a medium for blessing mankind, and the oppor-

tunity is beseechingly tendered us, we have attained an unselfishness and purity of purpose through which the Christ spirit can but be recognized. By attempting to fly with one wing, we have fluttered until we have loosened our bonds. When we succeed to natural movement, which is ever in unison with the law of beauty, grace, and art, our vibrations will be in keeping with and musically attuned to those of Divine Love.

Particularly in the political field, every reduction of opposition bears fuller force for speed to the goal. In this revolutionary drama, Justice and Individual Right (necessarily star actors) will ere long have played their parts, and the stage will offer place to those whose separation from self shall be so distinguished in their harmony with Divine Thought that opponents will forget themselves, and we may be able to bring the strength existing within the radius of our influence into service for the All Good, instead of wasting force through contact and friction. Our political work is scarcely akin to that of the women of France, yet theirs was preparatory to ours, like all that has preceded us. From the French salons emanated the strength of their time which makes our time possible.

This movement, having for its object the elevation and purification of the race, suitably begins with the emancipation of woman. Hers will be a spiritual influence in the body politic. Her prayer is not more for political place than for wisdom to comprehend its possibilities and responsibilities. We are bound the more to political action since we know that within the gates of the political field is the direct entrance to our institutions, State and municipal, some of which are appealing to us even for change of foundation. When we think of the suffering and injustice we could correct, we feel it a crime to live and know without reforming methods. Law for our criminals? Their punishment! Does it not rebuke us, living in the latter part of the nineteenth century? In some points we are not above the old English law held in disgrace

long ago. The silent law of right is as much above the written law as Infinite Thought transcends our attempts to express it.

Judicial, legislative, and executive departments of government demand an infusion of woman's spirit. In the medical field, woman physicians and nurses are battering at opinions housed in the different schools, and fortified by all the prejudice graduated from the religious training of our ancestors. What work has not woman in educational lines, whose tendency is toward development of faculties, rather than storehouse methods? In the field of art woman is found waiting; but the inspiration of the spirit of the time will precede the inspiration of expression. Literature, weary of overdress and undersoul, halts listening to humanity's distant cry. The novel offers an inviting sheet for Freedom's pen.

God, through woman, leading the powerful thought of man into unison with the vibrations of his own essence, is the great work in making of earth a kingdom of heaven.

# THE INNER LIGHT.

BY EDWARD A. PENNOCK.

The Society of Friends, commonly called Quakers, stands before the world as an example of a people that for successive generations has believed and trusted in the guidance of an Inner Wisdom. It is not presumptuous to say that they are generally distinguished for integrity, worth, and serene, successful lives, which bring forth the fruit of practical righteousness. It should be profitable to examine the principle upon which such lives and characters have been built, and to discover how to apply this principle universally and to interpret it metaphysically.

George Fox, who lived in England from 1624 to 1691, was the first apostle of the Inner Light. He was a man whose faith in what he believed to be a God-appointed mission—with lion-like courage, adamantine will, and "sacred self-confidence"—endured to the end of calumny and persecution. In an age of formalism and priestly intervention, there was need to bring men back to the knowledge of the living God, the indwelling Christ. He says: "When I became eleven years of age, I knew pureness and righteousness, for while I was a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully in two ways—inwardly to God and outwardly to man."

Out of an intense and abundant experience, Fox and the early Friends recognized the Inner Light as the guidance of the Comforter—that true light, the "Light which lighteth every man that cometh into the world" and dispels the darkness of falsehood and error. Neither Fox, Barclay, Penn, nor

any other exponent of early Quakerism attempted to explain this guidance. They simply stated that this Guide and Friend whose presence they felt was nothing less than the Eternal Word, Christ Jesus—not now known after the flesh, but in the spirit, dwelling in the heart. Such a doctrine was not altogether a distinguishing characteristic of Friends. Apostles, prophets, and seers, through all the ages, have been conscious of a something, not themselves, that enabled them to know right from wrong. Conscience, the moral sense, and natural religion were recognized by the theologians of Fox's day, with whom, however, he became engaged in bitter controversy, and by whom he was persecuted, imprisoned, and denounced as a blasphemer and an atheist.

Viewed, however, against the background of the Puritanism from which it emerged, Quakerism is intelligible and distinctive. To the Puritan, the supreme authority in conduct was the Bible. God, heaven, hell, the law, the atonement, and the decrees of predestination and reprobation were infinite realities, and all externalities. The momentous question was, Am I one of the elect? In the Puritan's religion the future issues of eternal happiness or misery overbalanced the moral distinction between good and evil. It was a religion beginning in the contemplation of an infinite, external circle, and grounded more in fear than in faith and love.

The Quaker religion, on the other hand, radiates from within, from a point of contact between the individual soul and God—a consciousness of sin. Moreover, the Indwelling Spirit brings salvation from sin. It not only reveals but purifies, dispelling darkness and all that inhabits darkness. The Inner Light is a universal possession—" God is no respecter of persons; " " the grace of God hath appeared unto all men." In brief, Quakerism recognized the Divine presence in every human soul, as Guide and Saviour, to be the fundamental fact of religion.

In substance, this Inner Light of the Friends is not very different from the Higher Law of Cicero, the Great Spirit of

the American Indians, the Domestic God of Pythagoras, the Good Genius of Socrates, and the Divine Principle of Plato and Plotinus. As Whittier puts it:

> "The Word which the reason of Plato discerned,
> The Truth as whose symbol the mithra-fire burned;
> The Soul of the world which the Stoic but guessed,
> In the Light Universal the Quaker confessed."

But in the application of the doctrine to life, we may perhaps say that the Quakers have stood alone. With the Inner Light as its basis, their religion began with conduct and is essentially practical.

What has been the result through generations? First, quietness; a wonderful repose; a serenity coming from the soul, where—away from the change, chance, and turmoil of the outward—one may listen to the still, small voice. Yet the "Friends of the Light" were not mere mystical quietists, content to enjoy ecstatic visions. They fully recognized the oneness of the inward and the outward as applied to righteousness. Their quietness was the power of silence realized in the midst of activity and expressed through activity. While it is only in stillness that any perfect reflection from above can be formed in the mirror of the human spirit, yet it is only in activity that the image of God may manifest itself to the world. "The fountain is supreme over the stream, and the clearness and cleansing power of the stream are the proof of the purity of the fountain." This leads at once to the service of man as the only true service of God.

By virtue of their fundamental doctrine, the Quakers became reformers and philanthropists. They have left their imprint on history by their opposition to war and slavery and to all kinds of injustice, intolerance, and intemperance; and, by their advocacy of simplicity of living, the equality of the sexes and independence. Independence is a marked characteristic of all mystics. The idea of a first-hand reception of light implies freedom from tradition, from ecclesiastical au-

thority, and from beliefs of others; it constitutes a bond of sympathy and co-operation, but is unfavorable to discipleship. The Friends swept away creeds and councils, rituals and synods. They held that God and the individual man, living in loving fellowship, are sufficient. They inculcated and practised religious toleration. As the prerequisite and complement of a State without a king, they offered mankind a Church without a bishop. They laid the foundation for the ideal State, in which each individual shall be a law unto himself.

In worship, the Friends dispensed with all forms. The pure ideal of devotion is held: "To withdraw from the avocations of sense; to yield to the influence of the Divine Presence, and to give full scope to the affections of gratitude, love, reverence, trust, and dependence—of which Infinite Power, Wisdom, and Goodness are the natural and only object." In their meetings it is held that each person must first enter into the inmost sanctuary of his own heart and be alone with God in the stillness. From the depths of that stillness words may arise and be uttered in simple obedience to the up-springing of the fountain from within. Thus the Friends are "moved by the Spirit." No pastorates are established; no order of worship is pre-arranged. The responsibility for the character of the meeting is shared by all, and over all is the directing influence of the great Head of the church. The ministry is open to all and its service is not salaried. No one that believes in the gift of "prophecy"—of speaking from the immediate promptings of the Spirit of Truth—would desire either to purchase or to restrain such utterances. Every friend and follower of Jesus Christ is invested with the function of "kings and priests," that is, exercises dominion and offers sacrifice in His name. The Friends have no belief in the necessity or efficacy of sacraments and ordinances, nor in the doctrine of substitution. Each soul must make his own atonement (at-one-ment) with God, and righteousness is salvation from sin.

The doctrine of the Inner Light, as it led the Friends jealously to guard their individual liberty, led them also to refrain from the attempt to limit that of others. A true Quaker cannot consistently condemn those acting in obedience to their own measure of light. This naturally leads to the doctrine of universal peace. Hence the Friends' simplicity and moderation of living; for, as John Woolman says, "In every degree of luxury are the seeds of war and oppression." The selfish desire for mere pleasure will feed itself at the expense of suffering and privation to others. But Quaker simplicity did not include asceticism; the ideal was to choose "what is worth while;" to choose that course in life that will help, not hinder, spiritual and eternal welfare. The presence of God abides continually in the soul; therefore, no special day, time, or place can be more holy than another. No person is deserving of honor above another; all are equal in the sight of God. Hence the Friends refused "hat-honor," and declined to address any one with a title, or even to use a plural pronoun in addressing a single person. To one who always speaks as Divine Truth prompts, an oath is never needed, not even a judicial oath; hence Friends have held to the plain affirmation, and now their word is legally as binding as their bond.

The tendency of all modern theology, science, and metaphysics has been in the direction of the pure ideal of the Divine Immanence. Let us not confuse the Inner Light with conscience. The light of conscience must be that power within that is one with all the wisdom, goodness, power, and harmony without—as George Fox said: "one with the Power, not ourselves, that makes for righteousness. It must be a power as all-pervading and immanent in the spirit of man as is the power of gravity in the outer world." It must, in short, be the Infinite Love—the Power and Presence of God.

Through all time and all the universe, science is tracing a gradual unfoldment—the manifestation of order and the evidence of a plan. In the process of creation, the material

forms have developed from low to high, from simple to complex. There is evidence through it all of an internal, organizing principle of Being, which has been at once the informing power of the universe at every stage of progress and the stimulus of every fresh creation. This ray of the Infinite Spirit that we call "organic law" in the mineral kingdom, and "instinct" in vegetable and animal life, manifests itself as the Inner Light in the development of spiritual life. It is of the nature of law in that it obligates us to follow its guidance. It is of the nature of instinct in that it is an attraction beyond our will, an impulse from the Infinite. It succeeds and is the complement of the rational faculty. It is spiritual intelligence, which comes with a high plane of consciousness.

In the language of metaphysical thought, the Inner Light is the guiding presence of the Higher Self. It is the communion between the ideal and the human—the manifestation in the external of that Divine reality within that is one with God. When we fully open the door of the soul to the Inner Light, its waves will flow into every part of our being—physical, intellectual, emotional, and spiritual—and all our faculties will be flooded by it, their several laws and functions being thereby revealed. How shall we attain this desirable condition? "If any man will do His will, he shall know of the doctrine." "Act as if I were, and you shall know that I am."

Recognition, obedience, faith—these are the essentials to the full realization of our possibilities. But the obedience must be child-like; to the child-heart is revealed that which is concealed from the wise. The faith must be unswerving; it may be storm-tried, but the One Love, the One Law, must be ever kept in mind. With these qualities must be joined the habit of silence. Some persons are born mystics; the spiritual perception comes to them without cultivation. But most of us need to seek the Inward Guidance, and we can do this only by listening for it in the silence. As long as external avenues to perception and growth are our chief concern, the

inner door to truth and power will rarely open. The imperfection of the external and the sensual must be quieted before the Perfect within can be apprehended. As the Inward Guidance becomes the instinctive habit, so it becomes the unfailing resource of the soul.

What will the Inner Light do for us in life? We may answer with confidence that it will do everything. If the Inner Light is the guidance of God, it is the Great Spirit of the Time, shaping activities and leading always to the expression of the All-Perfect. In the past, Friends have not as a rule consciously looked to the Inner Light to bring them prosperity in outward things, nor for the manifestation of physical health. Unconsciously, however, such faith has brought them these things to a large and exceptional degree. Simplicity in living, integrity, and love as the basis of conduct, and that perfect serenity and equanimity that go with faith, are the essentials of victory.

Poverty and great wealth are seldom found among the Friends; but the almost universal condition is quiet, comfortable abundance. With regard to health, a comparative study of mortality in this country and in England has shown that Friends have an advantage of twenty-four per cent. over the general population. Moreover, there have been recorded many marvellous cases of healing among the early Friends. George Fox held unhesitatingly that God revealed himself as freely in the seventeenth century as in the days of Jesus, and that the healing power was the same. He records several instances in his "Journal," in which he pursued the Christ method and bade the afflicted to arise and be healed. He says also: "Many great and wonderful things were wrought by the heavenly power in those days; for the Lord made bare his omnipotent arm and manifested his power to the astonishment of many by the healing virtue whereof many had been delivered from great infirmities, and the devils were made subject through his name, of which particular instances

might be given beyond what this unbelieving age would be able to receive or bear."

There are likewise recorded many marvellous instances of guidance through difficulty and danger which came to the early Friends. In those days they were not only persecuted on account of their religious views, but also by murderers and marauders that then infested the back counties of England.

When the Society of Friends built their church upon the principle of a universal, unfailing light and guidance within, connecting man inseparably with God, they apprehended the immortal principle that is the basis of religion and of life. The recognition of this vital principle will bring to the world all that it is seeking—happiness, power, and peace.

# THE TRANSCENDENTAL EGO.

BY A. L. MEARKLE.

The distinction between transcendental and transcendent should be kept in mind; otherwise the subject becomes unintelligible. What is transcendent (to follow Du Prel, who is a Kantian) lies beyond the reach of human knowledge: what is transcendental is merely supersensuous; that is, it transcends sense-experience.

How do we know there is a transcendental? If it transcends normal consciousness, how can it be known? How can we know that anything exists with which our senses have no relations? It cannot be known to sense-experience, of course, and that is the reason why materialistic science denies or ignores it; but it can be demonstrated. A rose is a different thing to the normal man, who can both see and smell it, and to the man who can only smell it. To the latter it is from the normal point of view partly known and partly transcendental; but the blind man, unless he has been taught otherwise, will suppose that he knows the whole rose, and will naturally deny that anything concerning it can be known which is beyond his senses. So of the entire universe.

Far down in the biological scale we find organisms with few senses, and these imperfectly developed. Such organisms must apprehend the universe through these imperfect senses, and all its finer aspects must therefore be lost. In other words, to such beings the universe as we know it is almost wholly transcendental. "But the world as present to our organism," says Du Prel, "was already present when the intermediate member still represented the organic apex. It was then quite truly a supersensuous world." Ascend in the scale, and more senses are developed; the unknown becomes known; the threshold of the transcendental is pushed back.

Finally, man appears, equipped with five well-developed senses. Do these enable him to exhaust the universe, the object of his consciousness? "The evolution doctrine necessitates the admission that for men there is also a supersensuous, or, as Kant says, a transcendental world," Du Prel continues; but a logical necessity is not good for much unless supported by facts. There are, in fact, worlds beyond our senses; astronomy proves this. There are changes in nature too smoothly gradual in their infinitesimal motions for us to see, like the growing of plants or the ether vibrations, and sounds too deep and shrill for us to hear. There are also signs of new senses developing in man, which push back still further the threshold of the transcendental, and not only show that there is a transcendental without us, but point to a corresponding transcendental within. If we were dependent on analogy alone for proof of the existence of an ego beyond normal consciousness, we might as well give up the search, for the result is too likely to be a delusion. "Beware of analogies—they may murder you!" There is direct evidence on this point. The ground is familiar—let us go over it rapidly.

Suppose a being possessed of six or seven senses, and living in this normal world. He has consciousness of aspects of the world of which we know nothing—transcendental aspects. Now let his five normal senses be suppressed, so that he looks around upon the universe with the new ones only. Ordinary aspects are lost, as the transcendental world is now the object of his consciousness. Since this transcendental world has no relation with his normal consciousness, and yet is known to him through his new senses, as the normal world was through the old, they must be transcendental senses, and the consciousness mediated by them a transcendental consciousness.

Somnambulism and hypnosis show precisely this condition. The normal senses are in abeyance, and the subject comes into relation with things that transcend normal con-

sciousness. For example, the vegetative processes—digestion, etc.—go on entirely below normal consciousness. What we know about them we learn through reason, not through self-consciousness. When in a healthy condition, my own interior is as foreign to my consciousness as that of another person. But to the somnambulist it is different. European medical science has developed the power of the sleep-walker to turn the rays of consciousness upon his inward parts into a system of physical diagnosis more accurate than that of the most skilled physician. Somnambulists can observe the vegetative functions—digestion, nutrition, and secretion—in their own systems, as if by an inward vision, and if anything is going wrong can locate and prescribe for the trouble. They know disorders as disorders; hence they must know what the normal order is. The normal processes, therefore, must go on with a sort of consciousness, and, since they transcend normal consciousness, it must be a transcendental consciousness.

Hypnosis is a condition in which the threshold of normal sensibility is moved back and a portion of the transcendental becomes known. Hudson asserts that it is not in any way different from natural sleep. The transcendental consciousness is therefore nothing uncanny or abnormal. It constantly underlies normal consciousness, becoming active in proportion as the latter is inactive. Indeed, in ordinary dreams we find a practical demonstration of the transcendental ego. Nearly every one has had dreams in which there was a sundering of the ego, and the dream ego (not known to ordinary experience) said and did remarkable, bright, and unexpected things. That strange, fascinating "other person" is of course one's self, in an aspect that transcends daytime experience. Whenever he appears with a solution of a mathematical problem, or information regarding lost valuables, or anything that one fails to recognize as part of the material of waking consciousness, he demonstrates the existence of an ego that transcends ordinary sense-experience.

We never know how those processes go on by which we sometimes arrive at just what we wanted to know, but for which we had searched and reasoned in vain, until in despair of reaching a result the subject was dropped—to sink into what Hudson calls the "subconscious" region of the mind, thence to emerge unexpectedly like Little Bopeep's flock, with the required solution either in dream or as a waking inspiration.

Dreams form a department of psychology by themselves, because the dream-organ is not the mind known to normal self-consciousness, but is transcendental to the latter. They are not rational; yet they have a significance of their own and peculiarities not invariably to be explained as reminiscences of "mince pie." When analyzed, dreams may generally be found to consist of two elements: (1) veritable sensation of some kind, either physical—as of heat or cold, contact or sound—or mental, as a feeling of pleasure or anxiety, a recollection of some day-time experience; and (2) a dramatization of the explanation of such sensation furnished not by the normal mind, which, if awake, would readily find the true one, but by the transcendental ego. The dream-self gets up a most elaborate, lengthy, and irrational explanation of some simple sensation, and does it all in the moment between the occurrence of the sensation and the waking of normal consciousness. The dreams that are not caused by a stimulus from the world of sensations, but come from the transcendental consciousness alone, pass over without coming into the conscious region, but are made known by the somnambulist. These dreams are true oftener than the kind mixed with sensation, for in them the transcendental consciousness uses its own faculties, the senses being asleep.

Somnambulists in the normal state have no recollection of the other condition, but during sleep they retain a recollection of the waking life. The transcendental ego is not asleep when the senses are active, but, its relation with the external world being through channels not recognized by

normal consciousness, i. e., transcendental senses, it is subconscious. The transcendental consciousness is always active. It has a much larger function in life than we ordinarily imagine. Normal consciousness dips down into it rarely, but it continually sends inspirations into the rational part of the mind without our knowing whence they come. Not only these, but " nearly all so-called psychic phenomena come from a part of us of which we have neither knowledge nor control, i. e., the transcendental. . . There is below our normal consciousness a consciousness which reaches the outside world through channels of its own, independently of the ordinary senses, and which transcends the other. This conclusion has been reached independently by a variety of writers from a variety of scientific and philosophical data." (Hudson.)

Evolution will certainly transform the transcendental more and more into the known, until science becomes able to explore the whole man. If man's title to immortality lay in the fact that there is a transcendental ego, we should wish to stop evolution and keep the threshold where it is. It is not so, of course. The soul, if immortal, is immortal in its own right, by virtue of its essential unity with the Soul of the Universe, which is eternal because it has no organic relation with time.

The transcendental ego (or soul), then, is not simply a minor Great Unknowable, a philosophic limbo for the disposition of psychic puzzles, but an actual entity. It is not coextensive with normal consciousness; it has powers that transcend the recognized channels of sense and seem to link it with eternity. But if this is a mere biological link, it may be broken when the soul's connection with the body is dissolved. There remains, then, the further question, Is its relation with the physical organism necessary, or can it exist independently of the body? Upon this depends its immortality—not upon the fact that it is a different thing from the mind and normal consciousness, which materialistic science declares are mortal as well as the body itself.

# HINDU DEITIES AND COSMIC LAW.

BY MME. OLIVIA.

To the metaphysical wave that reached the shores of the Occident less than three decades ago, we are indebted for the spread of Hindu literature. Thousands of inquiring minds are now seeking knowledge at this ancient fountain.

The Hindus have given a name to each different expression of the One Primary Cause, and often worshipped as deities the higher expressions of the Law. Primitive man, without understanding them, worshipped the forces of nature. As the race grew stronger in intellect it began to trace effects to causes, until a final law, which seemed to be the cause regulating the whole, was reached.

As a man's head is not the man, though an essential part of him, and as a single hair helps in the aggregate to complete the whole, so are the different manifestations of the Cosmos, each being an element of the ultimate unit. If we realize that, instead of being deities, the words Brahm, Brahma, Vishnu, Siva, etc., are names designating deified forces of nature, we shall sooner arrive at a correct understanding of the structure of the universe, according to Hindu teachings:

Brahm.—The Whole; the Universe, manifested and unmanifested; the seen and unseen; the known and unknown; God.

Brahma.—The manifested creative part of Brahm, deified as the Creator; Being. From this creative potency issue—

Vishnu.—The beneficent part of Brahm; the Good pervading the universe, deified as the Pervader; and

Siva.—The destructive part of Brahm, deified as the De-

stroyer; the evil spirit; the evil element arising from the unadjusted ends of good causes.

Brahma, Vishnu, and Siva form the Trinity of the Whole —Brahm. From these three potencies, arising from the One Absolute First Cause, the whole manifested universe evolves in successive causes and effects of causes.

The question often arises, What caused the Absolute Whole to divide itself; or how was it compelled to manifest itself? The Absolute never found itself "compelled." Such a supposition implies that there must have been a cause to compel, outside the First Cause. The term "Whole" implies not only the First but the All; and when we say the First Cause, we mean not only all that is known, but all that is.

It must be the nature of the Whole to manifest itself as well as to remain unmanifested; therefore, it has never depended upon another cause. The Whole is unconditioned, self-dependent, though its manifestations depend one upon the other. As to why the Absolute manifested itself, the same answer avails: The whole divine Essence is of its very nature manifesting and unmanifesting.

Thought is a manifested factor of the Absolute. The dust of the desert and the substance that forms the fine intellectual thought of the master scientists are both parts of the Whole, differing only in quality and degree, just as the delicate iris of the eye and the seemingly superfluous finger-nail are component parts of a man's body. The Absolute First Cause must not be regarded as "permeating" all things; it *is* all things in one Whole.

DEPARTMENT OF

# PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

## A CLAIRVOYANT FEAT.

Reading the articles in the "Psychic Experience" department of The Metaphysical Magazine reminds me that I have had experiences of that nature that have been not only sources of wonderment to myself but so strange and incredible that I have seldom related them to others. There is one, however, that I will venture to narrate for the benefit of those interested in this Department.

In 1851, I resided at West Burlington, Otsego County, New York. One of my neighbors, Samuel T. Smith, had served in the commissary department of Sam Houston's army through the Texan war for independence. As a souvenir of this historic episode, General Houston presented Smith with a peculiar stone pipe, which Smith greatly prized.

One muggy May evening, Smith and I started on a fishing trip. To reach the pond, we had to pass through a swamp of three or four acres, which was wooded with heavy growths of alders and willows. There was much water, but a narrow elevation pro-

vided a sort of causeway extending through an arcade of willows. The swampy growth was so dense that it was always dark here, even on a bright, sunny day. On the night of our excursion the sky was heavily clouded and a thick fog was rising. Cutting a few poles, I left the swamp as soon as possible, took my lantern, and hastened to the fishing-bank, which was eighty rods away.

By that time it was very dark. I was gathering some wood for our fire when Smith came up disconsolate. Said he: "I have met with an irreparable loss! When coming out of that dark recess a limb struck my Sam Houston pipe, knocked it from the stem, and threw it somewhere among the tall reeds or into the water."

As Smith was speaking, I was conscious of an inexplicable perception (I hardly know what to call it)—a new sensation. I seemed to be on an elevation where everything was absolutely clear to me. I hastened away through the darkness, saying, "I will bring your pipe."

I do not know whether or not my feet touched the ground. I encountered no obstacles, though my path was densely wooded. Arriving at the causeway, I entered the swamp a short distance, stooped, and, putting my hand down among the weeds at the water's edge, found the pipe! I carried it to its owner, and as I handed it to him I felt the peculiar influence leave me. I strove to recall it, but in vain.

Smith was bewildered. Examining his pipe, he said: "Can it be possible that, with no light, you found my pipe in that dark swamp, when in the brightest sunshine I could not have located within five rods the spot where it fell?" W. P. Smith, D.D.S.

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## A STRANGE OCCURRENCE.

Last Thanksgiving a few old friends were taking dinner together at the home of an elderly couple in Chicago. The conversation drifted toward psychic matters and "experiences." The host related an incident that happened in the "forties." The following details were published at the time, and were well authenticated:

In the early spring, Captain Dougald Stewart, a Scotch-American, with a small crew, was sailing to Prince Edward Island. One morning the mate, while passing the cabin, glanced through the window and beheld a man seated at the table writing. His appearance struck him as being unfamiliar, but, concluding it was

the captain, he paid no further heed until a moment later, when he met the captain coming from the farther end of the ship. The mate told him what he had seen, and, as none of the crew were allowed in the cabin, they proceeded together to investigate. They found the cabin unoccupied; but to their astonishment a sheet of paper lay on the table, the ink still wet, bearing the message: "Steer nor'west, for God's sake!"

Captain Stewart had been accustomed to strange experiences all his life, being gifted with "second sight," and he announced his intention of obeying the strange appeal. The mate, however, thought it was a trick, and called in the crew, one after another, commanding them to write the mysterious words, hoping by comparing the handwriting to discover the perpetrator of the joke. None of the sailors wrote in the small, clear caligraphy of the message; neither had any of them entered the cabin or left their post of duty during the morning.

The captain changed the course of his ship immediately, and the second day sighted an ice-bound ship lying off the coast of Newfoundland. Captain Stewart proceeded to cut the ice and liberate the ship from her helpless position. Her half-starved crew were taken on board and fed. Later, when the two captains sat together in the cabin, the master of the distressed ship said: "It is very strange, Captain Stewart. I never saw you or your ship before; yet it seems quite familiar to me." The mate, coming in, said with great excitement, "Captain, this is the man that I saw writing at your table!"

Captain Stewart was personally known to the writer, who witnessed strange phenomena in his presence. He was greatly respected, and looked a typical patriarch. There are several of his earlier friends still living that remember having heard the captain relate the above experience repeatedly. Their addresses will be furnished to The Metaphysical Magazine if necessary.

MARY S. FIELDING.

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## A REMARKABLE VISION.

One evening toward the latter part of September, 1896, I had been calling with my wife on some neighbors in the village by the sea where we spend our summers. Returning home at about 11 p. m., we were amazed to see the western sky brilliantly illuminated by what was undoubtedly a very large and disastrous fire. The night was tolerably clear and but few clouds could be seen.

As we continued eastward up the beach toward our home, we stopped occasionally to look back at the brilliant spectacle. My wife was much disturbed; but I assured her that, as we heard no alarm, the fire must be quite distant—probably below Rockaway Park, and possibly at Coney Island, five or six miles west of our village. Our cottage faces the west, and from a balcony leading off our bedroom the progress of the fire could easily be observed.

Before retiring I thought I would take another look, and stepped out upon this balcony. As I stood there, a neighbor and the watchman hailed me from below, making inquiries regarding the location of the fire. I repeated the statement previously made to my wife. At that moment I chanced to glance upward in the sky at about an angle of sixty or seventy degrees, and a small white cloud attracted my attention. Its outline seemed peculiar, and its shading in white and pink was also unusual. Suddenly this cloud assumed the perfect outline of an elephant. The phenomenon seemed so strange that I called the attention of the other men to it. Without any further hint on my part, they declared it to resemble the figure of an elephant most strikingly. The fire soon died out, and with it—in fact long before it—the image. No further thought was then given to the matter.

Next morning I took up my "Herald" and found the following headline: "The Elephant at Coney Island Burned." The "Elephant" was a large wooden structure, shaped in the image of an elephant and serving as a hotel attraction at that resort.

Incidentally I might mention that the main topics of conversation during our evening call had been telepathy and psychic phenomena in general. M.

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[Note.—Mr. M.'s experience was discussed in our presence, and the theory was advanced that the cloud-picture was caused by both reflection and refraction. If the elephant-image had appeared on a cloud of irregular shape, such an explanation might be sufficient, because the outlines of a burning building are sometimes traced in fire, and this luminous pencilling might be mirrored on the sky as a mirage. But the fact is that the cloud itself was in the form of an elephant. Mr. M., by his discussion in the early part of the evening, was probably in an especially receptive condition. The minds of many people near the burning edifice were in a state of intense excitement and possessed with the one idea, uttered or unuttered: "The Elephant! The Elephant is on fire!" Noticing the reddened sky, Mr. M. mentally reached out to them and received their thought. Cloud-forms are hazy at best, and attain distinctness only from the mind of the observer. The elephant-cloud was doubtless shaped by the thought transferred to the mind of Mr. M.—Ed.]

DEPARTMENT OF

# HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

## THE RELATION OF MIND TO BODY.

Experiences of anger, grief, fear, love, peace, sympathy, and the like, are contagious. A sentimental or emotional idea, a craze, or a fad, sometimes leads captive the entire social world. The spirit of war, revenge, patriotism, or peace, often seizes upon entire nations, and sways men like the grass of the field. Epidemics of disease frequently spread through whole communities.

History affords many instances of the power of great intellects to impress their leading characteristics upon an age or race with sufficient force to turn its efforts in new directions. An intellectually or morally great life always exerts a powerful influence upon the thoughts and lives of those who come in contact with it. It radiates psychical and spiritual qualities whose potencies do not cease with immediate effects, but, by co-ordinating with and modifying other forces, continue in operation through an endless chain.

The general structure of our bodies is largely determined by

considerations beyond the control of our faculties, in their ordinary range of exercise; for it conforms to long established and persistently cherished racial conceptions. Constituent cells and organs exist as bodies within bodies; each is endowed with specialized functions, exercised in conformity to the requirements of other organs and members, and quite independently of any conscious volition on the part of the person in whose service their activities are enlisted, and upon whose authority their existence depends. But the ego—king of this bodily realm—has power to mould anew, to quicken activities and to revitalize processes, by imparting life-giving qualities to the system. The ego may so assert itself as to pervade the whole complex bodily structure, and to polarize the atoms of which it is composed until they entertain affinities conducive to harmonious and sympathetic growth.

Emotional forces are just as potent to affect atomic, molecular, cellular, and organic conditions and relations within the individual as they are to change outward attitudes of society. Antagonism and agitation demoralize and dissipate the essential energies and interfere with healthy functional activities. But love and peace promote vital and orderly relations by encouraging harmonious and united action among the lower units of which the body is composed.

Every psychical centre is endowed with both active and passive capacities—to influence and be influenced by others. Each atom, molecule, and cell in our bodies responds, as a psychical centre, to forces issuing from other centres, representing various degrees of intelligence and intensity. In this way the power exerted by highly developed organisms is able to regulate and determine, to a greater or less extent, operations and relations of lower bodies —not merely by exercising a direct and perpetual control over them, but by awakening latent forces and thus inducing activity in the desired channels.

Vital tendencies of the lower orders of psychical centres in our bodies may be controlled and modified, either by our own efforts or those of others; and, as they operate within the realm of our subconsciousness, may be affected without our conscious knowledge. Our bodies, as collective groups of psychical centres, are endowed with powers which they exercise over us whenever we hold ourselves in a mood to accept suggestions from that source; but, as individuals, we are potentially free. Our lives can be

affected by external forces only in so far as we respond to their influences.

When we begin to assert ourselves as individuals, we meet an environment of opposing forces, or suggestions of resistance, that must be counteracted before we can realize a state of freedom. As a result of efforts in this direction, we attain an objective consciousness through which we recognize an outer world—that more immediate domain that is in a measure subject to our volition, and a larger world of nature that is apparently independent of our control.

In the struggle for freedom, it is first necessary to conquer those opposing forces that most intimately and obstinately beset us by establishing dominion over our own bodies. This can be achieved only by cultivating thoughts and emotions that tend to transform the bodily realm into a kingdom of orderly subjects, accustomed to obeying their ruler's will and co-operating with his efforts. Specific thoughts of disease, persistently held, either produce extraneous growths or lead to a degeneracy in organic types conforming to the morbid character of those thoughts. All discordant elements are like parasites on the organism, retarding or checking a free and spontaneous exercise of its normal capacities. If our prevailing characteristics of thought are healthy, positive, and vital, corresponding tendencies will be induced in the bodily centres. Every constituent part of the complex organism will perform its natural functions in sympathy with the will that dominates the entire system.

Our bodies are reservoirs of expressive energy. They may be made either invaluable allies or obstinate opponents. Thus we may surround ourselves with " body-guards " of willing friends or determined foes. If we cultivate states of anger, worry, fear, morbidness, or discontent, the psychical centres of our bodies become charged with the resultants of these emotions; and they will surely react upon us sooner or later. We may be suddenly seized with a fit of anger that attacks us from the ambush of this bodily storehouse of psychic forces, where we have long harbored it unawares. But, if we live habitually in the higher realms of consciousness, where love is the supreme law, the psychical centres of our bodies become so permeated with vital and beneficent energy that their reflex influence tends to strengthen and confirm our very attitude. " To him that hath shall be given."

Memory is the reflection of specific experiences that have been

registered in this psychical repository. Whatsoever we sow in thought or emotion lives not alone in its effects upon other human lives, but in that great psychical treasury—the so-called material world, especially in our own bodies; and we shall reap its reaction in due season. Every hateful thought returns like a boomerang: but friendly thoughts create for us friends, both within and outside our bodies. The resultant of every good thought is treasured within our bodily kingdom, waiting to render our future sad or joyous. If there is a spiritual body, which remains as a temple of the soul after the transition of death, it must still retain this potency to affect our states of consciousness, creating for us experiences of heaven or hell. "Lay up for yourselves treasures in heaven."

When we relinquish our hold upon the body, its individual particles, having no centralized attracting power to combine them, disperse and seek other affinities. The body can present a picture of health only when it is permeated with and polarized by the healthy, vital thought of an indwelling spiritual sovereign. If we loosen our hold, it degenerates into an ill-governed kingdom, where internal dissensions and rebellions arise which, unless subdued, will in time destroy and expel their ruler. But we need occasionally to relax our grasp of the body—in rest and sleep; otherwise habits of tension are acquired which cause friction or undue restraint and disturb normal functional activities.

A proper balance or poise may be destroyed either by excessive interference or by discordant internal relations. Objective consciousness results from concentration, and ceases whenever the ego subsides into passivity, as in states of subconsciousness, sleep, or hypnosis. Vibrations must be induced in the brain-centres of our bodily organisms, harmonizing with corresponding ones in the outer world, before we become conscious of that world as a fact of objective experience. In this way we use our bodies like an optical or a musical instrument—to establish communication with the outer world. Objective consciousness is the focusing point where the emotional intensity of the inner self (or ego) is exercised in harmony or unison with similar forces in its outer world. Within this focusing distance lies the subconscious, and beyond it the superconscious, realm; for consciousness is capable of expansion from the point of nothingness to infinity.

Disease is a spell wrought upon the mind by psychical influences centred within the body. Medicine causes the bodily

atoms to assume such altered relations as tend to promote psychical influences favorable to normal mental states. Our minds are so subject to suggestions from subconscious sources that any changes in the psychical attitudes of the constituent parts of the body produce, under ordinary circumstances, corresponding changes in our own states of consciousness. Medical methods proceed in the reverse order of natural processes. They approach the source of life from its outer circle of physical effects. Mental methods are incomparably superior, because they appeal directly to the ego, the rightful ruler of the entire bodily realm, encouraging it to assert its freedom and to govern instead of to be governed.

Self-healing is a difficult accomplishment, for auto-suggestion can only be practised during states of self-consciousness; and the very presence of diseased conditions implies that these states are habitually dominated by thoughts derived from lower sources. The process seems, therefore, like trying to "lift one's self by the boot-straps." But repeated assertions of the fundamental principles of health must in time effect psychical changes within the bodily organism that will exert a reflex influence upon their author with beneficial results, and, if persisted in, will in due time lead to complete emancipation.

We are all more or less influenced by forces that come to us from the relatively lower subconscious, or the relatively higher superconscious, realm. We may descend to a plane where bodily forces will assume the direction of our thought and produce experiences of sickness, pain, or depression; or we may rise above the level of ordinary consciousness, where higher forces will control and mould our lives. In the exercise of intelligence we yield to higher influences and realize the satisfaction of a free, spontaneous existence; for then we are no longer drawn down toward the physical pole of life, but up toward the spiritual. We become atoms of a higher body, in which perfect harmony prevails, because all are polarized by the spirit of Love.

FRANK H. SPRAGUE.

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Love and self-forgetfulness are healing forces. . . . The thought of anything as a necessity always involves a fear lest we should fail of its possession. To the emancipated soul there is no such word as "necessity." Our resources are infinite, and consequently have no limitations. What is truly desirable is always within our reach.—*Charles B. Newcomb.*

## THOUGHT SANITATION.

Thought produces an effluvium in the aura of the individual; the effluvial atoms are chemically allied to the brain by the cerebral action evolving them. When the thought habit is morbid, a morbid aural condition results, the minute particles being absorbed and re-absorbed mentally—to be digested and redigested cerebrally. A vitiated organism is the inevitable consequence.

Sedentary habits invite mental disease for this reason. The aura should be thoroughly purified from time to time by recreation and complete change of thought. The inebriate is inebriate chiefly because his thoughts linger among his cups; the libertine is a libertine for similar reasons, and the criminal continues a criminal because he is compelled to secrete his crime in the cells of his brain for fear of the law. It is thus clear that the evil of disease and the evil of immorality are closely analogous, both being dependent upon thought conditions.

Monomania is another form of mental derangement due to a parallel cause. The versatile character of mind demands a versatility of diversion. Because of this fact, able thinkers habitually relax their faculties from the labor of thought. Any hobby or fad, however innocent in itself, may induce mental deterioration if inordinately pursued. Avarice will result from continued acquisitive habits. Popular games will develop into barbarous amusements. Insanity is due to morbidness in mental pursuits; and these functional disorders are psychologically conveyed from parent to child.

In this age of activity, every precaution should be taken to protect the young from extremes, which invariably lead to excess, and which militate against mental and moral stability.

PAUL AVENEL.

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## ONLY A DREAM.

Fight not against thy sins, my child!
Better remember what thou art—
A soul, joined to the living God:
His offspring, from whose boundless Heart
Forever flow into thine own
Strength, wisdom, truth, and love supreme.
When thou rememberest this, dear one,
Where are thy sins? Thou didst but dream!

MARY PUTNAM GILMORE.

## SUGGESTION.

To many, the term "metaphysics" sounds indefinite and transcendental; but the laws of being are hidden only through erroneous education or incomplete thought, not because they are incomprehensible. Of what value would it be to devote time and money to present a subject that could not be understood? The desire for something better than we have formerly known proves that something better exists, and that by diligent search it will be revealed to each and all. The principles and truths of life will not be disclosed through any supernatural agency, but by and through our knowledge of natural law.

Jesus never acted contrary to law. He knew the law, and had sufficient control over mind and the inherent forces of his being to manipulate and direct them. These principles, when understood, may be applied to every-day life and all human interests. The healing power of mind is a field of usefulness that all are free to examine and investigate. Harmony is the keynote of being, and all who suffer may derive incalculable benefit by a thorough knowledge of metaphysics. The most advanced thinkers of our day are expressing mature thoughts upon occult subjects, and attention is attracted to a suggestion of helpfulness in all directions.

All that aids to a knowledge of self is of the greatest importance, for when each man knows himself as he truly is, and understands the truths of being and the principles of life, he will live nobly and unselfishly; he will most effectually accomplish the special work designed for him. As we ponder the sublime problems of the inner life, we can only wonder how the scales of ignorance could have blinded us so long; how, when the Science of Being is so simple, so beautiful and attractive, we could have failed to realize this—the so-called silent side of life. Instead of seeing our friends as personalities, and describing them according to dress, form, manner, etc., we will learn to look beyond, and, without ignoring the physical, will see the real man, his soul attributes or life principles—the real "temple of the living God"—which are externally manifested through the instrument of physical form.

Metaphysicians have given much attention to curing disease, recognizing that through the law of harmony all good things come, while discord hinders and perverts naturally beneficent forces. It seems as if the teachings of metaphysics shall supply the missing link in education, and suggest how we are to bring

about harmony where inaction, inattention, or discord has prevailed. How gladly will these truths be welcomed when we realize that the study of principles will aid the race in its aspirations toward the higher planes of manifestation, and help also to unfold man's best gifts, which, through a system of wrong thinking, have long been hidden!

In the past we have been in bondage to our own mistaken thoughts. In order to become released, and to grow (as all nature does) from within, we must free ourselves from all prejudice or preconceived notions and become as little children—mentally receptive to this grand influx of advanced thought.

F. J. H. Moroer.

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The mere simple self-closing of an injured vessel and the stoppage of bleeding are a highly important process. How gradually the stream of blood into the injured vessel takes another direction and thereby relieves the pressure upon the wounded parts; how the coating of the vessels gradually draws itself together; how by coagulation of the blood the peculiar form called "thrombus" arises; and how peculiar processes of vegetation are set up, by the influence of which (without anything of all this coming to consciousness) the closure of the wound is finished, while at the same time wholly new conduit vessels are formed and the course of the blood, perhaps quite interrupted in the injured part, is in this way perfectly restored—invite the most multifarious reflections; . . . and, in saying that it is the highest commission of science to penetrate consciously into the depths of the unconscious soul-life of the world, I may add that it is particularly the task of medical science to follow these unconscious curative movements and to bring them to the clearest knowledge, that they may be as far as possible intentionally furthered, in suitable cases imitated, and especially occasioned.—*C. G. Carus, in "Psyche."*

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"I don't say that this is genuine poetry—far from it; but there is an awful lot of common sense in it, and if you should ponder it for thirty minutes it wouldn't kill you:

Er sorrer comes a-growin' an' a-stickin' like er weed;
It's mighty hahd ter make it wilt an' drap;
Ef yoh nusses it an' ten's it, it am shoh ter go ter seed,
An' in no time dah you has a monst-ous crap."

—*New York Herald.*

# THE WORLD OF THOUGHT

## WITH EDITORIAL COMMENT.

### BIBLICAL CRITICISM.

For several months a controversy not untinged with bitterness has been waged in the local pulpit and the columns of the religious press concerning the significance and character of the book of Jonah. The agitation was started by the Rev. Lyman Abbott, who succeeded to the pastorate of the late Henry Ward Beecher. In a recent sermon Dr. Abbott expressed the opinion that the "whale" story should not be regarded as history; that it is not verbally inspired; that it is merely a satirical narrative; and that its statements are made in the terms of Oriental imagery and should not be interpreted literally. In the light of modern archæology, it is surprising to find theological scholars disputing the meaning of this ancient record. The archæologic research of to-day has proved to the satisfaction of all advanced students that the story simply narrates Jonah's sojourn of three days while preaching in the interior of *Ni-ni* (the ancient name of Nineveh), an Assyro-Babylonian term meaning "monster of the sea."

Although this fact is familiar to many of the clergy, yet their religious affiliations prevent even those committed to the higher criticism from giving it publicity. Dr. Abbott, however, seems unusually bold and outspoken in his treatment of the Authorized Version. In handling the Bible as *literature*, rather than as a magic volume of plenary inspiration about which it is sacrilegious to ask questions, he has taken the right conception. It *is* literature, and as such of inestimable value. When read in this light, a world of good can be learned from it. Metaphysical writers frequently quote from its pages—not to authorize, but to illustrate their ideas; and such illustration is abundant in the sacred writings. To be complete and conclusive, the higher criticism must eventually adopt the metaphysical attitude.

"Verbal inspiration" is a frivolous notion. Inspiration is in *ideas*, not in words. God does not "talk;" neither does he think in Hebrew or

Greek. When Zoroaster said, "Be good, not base," his inspiration was just as divine as that of Paul when he said, "The greatest of these is charity." It is clear that each of the earlier books of the Bible was written independently of the others. The attempt to make them consecutive was the work of rabbis, who held literature to be superior to "prophecy." The pen of the scribe they declared to be more precious than the utterance of the prophet. The "Polychrome" version of the Bible now in course of issuance shows plainly that the original manuscripts, long since perished, have been added to and abridged by both scribes and editors. This fact alone is sufficient to discredit the claims of literal inspiration. Moreover, there is little in the ethics of the Old Testament, or in its exemplars, to commend it as divine.

Swedenborg's hypothesis of an internal sense is about the only one that can substantiate any specific divinity. There is an interior, receptive principle immanent in each human being—recognized by metaphysicians as the real ego—through which, when open to the divine influx, we are actually in communion with Deity itself. As for the books of the Bible, however, we have just such an Old Testament as Jewish rabbis prepared for us, and just such a New Testament as the Church of Rome has given us. This historic organization substantially accepts the higher criticism, exalting it as an authority over the Bible. Being itself the older paganism revised and named anew, it has a perfect right to do this. Even Augustine taught that Christianity is older than Christ. "I am amazed," says Michaelis, "when I hear some men vindicate our common readings with as much zeal as if the editors had been inspired by the Holy Ghost!"

Although Dr. Abbott's course is a radical departure from the usual pulpit methods of criticism, yet there can be no doubt that he has struck the right key—the Bible as literature, rather than as revelation.

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## UPHOLDING LYMAN ABBOTT.

In a recent discourse in the Unitarian Church of the Messiah, New York, the pastor championed the cause of Dr. Lyman Abbott concerning the accuracy of the English Bible. The speaker remarked that the Christian belief did not come into the world as Minerva is said to have sprung from the head of Jupiter, and added:

"Christ and his disciples had no creed but that of 'love one another.' The Nicene Creed appeared three centuries later, and the factional fights

in Tammany Hall nowadays are as nothing compared to the bitter disputes and disagreements among the ecclesiastics at this great council of the Church. The Emperor Constantine, a murderer and roué, threw his influence to the side of those who held the divinity of Christ, and this doctrine became part of the orthodox creed of Christendom. The Apostles' Creed was promulgated in the fifth century, but was not the work of the Apostles. Indeed, no one yet knows who wrote it. The Chancellor of a leading New York university in a Sunday newspaper recently tried to trace this creed back to the time of Christ, but he is either guilty of gross misrepresentation or crass ignorance. The Athanasian Creed appeared in the ninth century, and evolved the doctrine of the Trinity. It was the work of theological dogmatists, and its tenets have no foundation in Scripture. The idea of the Atonement grew up from the crude notion of a compact between God and Satan, whereby the latter was to have the life of an archangel in return for withdrawing his sway from over this world. The truth is, neither Christ nor his disciples taught any of these creeds, and were certainly very heterodox, if measured by such theological standards. The Saviour's life was given up entirely to goodness, and his simple creed was love of God and service to man. Nearly all of the Church ceremonials, the Sacraments, the Eucharist, and the idea of holy water, can be traced to pagan sources. Even the doctrine of the Immaculate Conception was anticipated by the Egyptians, and one of the old Nile images of Isis and her child is to-day doing duty in a European cathedral as the Blessed Virgin and the Infant Jesus. The account of the separating of the sheep from the goats in the twenty-fifth chapter of Matthew sets forth the cardinal principles of character and conduct that shall govern in the Day of Judgment. The crucial test for entrance to eternal life given there is as to whether or not we have fed the hungry, clothed the poor, visited the sick, and served the least among the sons of men. Were Christ to knock at the doors of the various churches of New York to-day he would not be admitted to their communion and fellowship. He could not subscribe to their creeds, for they are foreign to any and all of his teachings."

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## INTERNATIONAL DIVINE SCIENCE ASSOCIATION.

The fourth congress of this Association will be held in St. Louis, Mo., from May 11th to May 16th inclusive. The meetings of this organization are in the interests of all schools devoted to the study and development of the New Thought, and an invitation is extended to all friends of the movement to attend. It is requested that those who purpose being present shall send their names and addresses to headquarters, 3360 Seventeenth street, San Francisco, Cal., in order that suitable arrangements for reduced rates may be made with general passenger agents of the different lines of railway.

## FREETHOUGHT.

Whether we coincide or not with the grand inquisition for truth which characterizes this age, and especially this country, no one who has the happiness of his species at heart can do otherwise than rejoice at the free and fearless scope of modern inquiry. It has been to enter the realms of superstition and intolerance and scrutinize the devices by which the trick of the tripod was received as the voice of the Divinity and the sleight-of-hand of the magician as miracle. Of Freethought—whether right or wrong—it may be said that a free public judgment will approve the good and repudiate the evil, and if mankind are not sufficiently enlightened for that discrimination, then must they relapse under the guidance of systems which have made the wars, the persecutions, and the ignorance from which the world has suffered so much.—*J. M. Saunders, Ph.D., LL.D.*

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## BY THE SEA OF THE LIFE THAT WAS.

Pale dream of life e'er life began,
  Pre-natal and forgotten days!
Wan ghost of mine own self—dwelt I
  By unimagined ways?

Whose feet walked on that timeless shore
  With me? Knew I my mother's eyes?
Or, pulsing on the soundless air,
  Heard I my baby's cries?

Against a steadfast heart I lean;
  With its true beat my own keeps time.
Did my still spirit know him not
  In that oblivious clime?

Sweet faith and springing hope! Were ye
  Dear guests of my unbodied soul?
I do forget me if we met
  Where those pale waters roll.

O Love! that ope's the silent gates
  And rends the worlds apart, that we
May have our dead again—did'st thou
  Dwell not by that still sea?

Dear Love! was ever known a day
  So uncreate that thou wast not?
God could not have it so; 'tis but
  False memory hath forgot.

ANNIE SEARS ARNOLD.

## PHOTOGRAPHING THOUGHT.

It may be rash to say that anything is beyond the photographer's art. But the communication just made to the Paris Académie de Médicine, by Dr. Baraduc, is so astonishing that, if he had made it before Dr. Rœntgen had rendered his discovery public, very few people would have been inclined even to inquire into the matter. Briefly, Dr. Baraduc affirms that he has succeeded in photographing thought, and he has shown enormous photographs in proof of his assertion.

His usual method of proceeding is simple enough. The person whose thought is to be photographed enters a dark room, places his hands on a photographic plate, and thinks intently of the object the image of which he wishes to see produced. It is stated by those who have examined Dr. Baraduc's photographs that the most of them are very cloudy, but that a few of them are comparatively distinct, representing the features of persons and the outline of things. Dr. Baraduc goes further and declares that it is possible to photograph at a great distance. In his communication to the Académie de Médicine he relates that Dr. Istrate, when he was going to Campana, declared he would appear on a photographic plate of his friend, M. Hasden, at Bucharest. On the 4th of August, 1893, M. Hasden, at Bucharest, went to bed with a photographic plate at his feet and another at his head. Dr. Istrate went to sleep at Campana, at a distance of about three hundred kilometres from Bucharest, but before closing his eyes he willed with all his might that his image should appear on the photographic plate of his friend. According to Dr. Baraduc, the marvel was accomplished. Journalists who have examined the photograph in question say that it consists in a kind of luminous spot on the photographic plate, in the midst of which can be traced the profile of a man.—*London Standard.*

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The truth, too sublime for vulgar conception, which had been taught arcanely as the metempsychosis or transforming of the soul, was set forth by Paul as the " anastasis " or exaltation above the conditions of earth life. The final unveiling at the Mysteries disclosed to the clear-seeing spectator that same view and concept of immortality. " Happy he," says Pindar, " who beholds these things of the world beyond; he knows the purpose of life here; he knows the origin in God."—*Alexander Wilder, M.D.*

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The fact that any persons or experiences have come into relation with us is sufficient evidence that in the equities of life we are to receive from them or to give, as a necessary part of our own development. In this thought we should welcome all alike, and thus find them to be friendly to us.—*Charles B. Newcomb.*

# BOOK REVIEWS.

TELEPATHY AND THE SUBLIMINAL SELF. By R. Osgood Mason, A.M., M.D. 366 pp. Cloth, $1.50. Henry Holt & Company, publishers, New York.

An impartial and unprejudiced account of personal experiences of a psychic nature that is coupled with a rational explanation of their modus operandi is somewhat rare in books of this class. Dr. Mason has collected a number of authentic phenomena, illustrating different phases of psychic action, many of which are familiar to metaphysical students while others will surprise even the oldest investigators. The author's researches in the psychologic domain embrace thought-transference, hypnotism, phantasms, prophetic dreams, etc.; and while his attitude seems to have been that of a conscientious truth-seeker, yet his experiments with "automatic" writing and drawing have led him to the conclusion that "different strata of consciousness most certainly exist in the same individual"—a fact that sufficiently explains the phenomena of "spirit" writing. Dr. Mason is a Fellow of the New York Academy of Medicine, and his efforts to bring his brother practitioners to a knowledge of man's spiritual powers are worthy of all praise.

PRACTICAL METAPHYSICS. By Anna W. Mills. 304 pp. Cloth, $2.00. F. M. Harley Publishing Company, American publishers, Chicago.

The application of metaphysical principles to "healing and self-culture" is here shown in a way that indicates the eventual unification, on a common basis of truth, of the various schools that have grown out of the discovery of primitive mind cure. The doctrines upon which effective healing is based are clearly presented, and, barring a few pages in which emotional religion gains the ascendancy, they are comparatively free from theological entanglements. Those that are fond of dismissing the claims of metaphysical healing as "mere theorizing" would do well to read this book. The foreign edition (Brisbane, Australia) has a commendatory preface by J. P. Mills, M.D., that is not without significance.

THE CHARIOT OF THE FLESH. By Hedley Peek. 313 pp. Cloth, $1.25. Longmans, Green & Company, publishers, New York.

Books of mysterious authorship, written or presented by a second or third party who acts as amanuensis or legatee of the individual responsible for the ideas, are becoming rather common. This fashion was set by Bulwer-Lytton, in "Zanoni," and followed by the author of "Eti-

dorhpa," recently published. A slight variation, however, from the usual mystic style is to be noted in "The Chariot of the Flesh," in which Mr. Peek gives many startling revelations confided to him by a Master who exacted a promise that they should not be published until after the death of their author. The work appears in the form of a novel, and many of the statements are metaphysically sound—though not all are new—while others are quite the reverse; yet, on the whole, the book is to be commended for its attractive style and sincere purpose. It is really the autobiography of an exalted personage, who gives interesting and instructive experiences on various planes of being.

THE ROSY CROSS. By Mina Sandeman. 264 pp. Cloth, 3s. 6d. Published by The Roxburghe Press, Westminster, England.

This work is dedicated to "all those who love animals, and also to those who strive to gaze beyond earth's misty veil," which is assuredly a growing multitude. The "other psychical tales," mentioned on the title-page, are by far the more interesting, as "The Rosy Cross" is a dreamy allegory that, despite its title, has no bearing whatever upon Rosicrucianism. The volume comprises five other allegories and a fairy tale; but the author kindly brings the reader back from the mists of dreamland to terra firma by a concluding "Tale of Mother Earth." Yet, in the midst of most enchanting environments, he is permitted to talk with departed spirits and other celestial beings. The philosophy evolved is pure and exalted, and the tendency of the book is to uplift and encourage the reader and to inculcate spiritual ideas.

THE MURDER OF DELICIA. By Marie Corelli. 274 pp. Cloth, $1.25. J. B. Lippincott Company, publishers, Philadelphia.

This is a story of considerable power and interest, though somewhat out of the author's usual vein. It deals with social problems as they exist in England, where the vagaries of certain members of the aristocracy furnish a perennial theme for the satirist, the reformer, and the moralist. Miss Corelli's subject, therefore, is rather hackneyed, and her treatment of the question of "neglected wives" is hardly new; yet her vivid imaginative powers are successfully employed in enchaining the attention and sympathy of the reader.

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Students of occultism that are especially interested in the metaphysical use of thought forces in business, art, health, or other practical affairs will be pleased with the "Occult Science Library," a new monthly publication issued by Ernest Loomis & Company, of Chicago. It gives rules whereby spiritual principles can be made effectively operative in daily life. Readers of Prentice Mulford's works will welcome the feature of silent thought-helps that are given free to subscribers. Per annum, $1.50; single copies, 15 cents. (For sale and subscriptions entered by The Metaphysical Publishing Company.)